WORLD DOMINION

and

THE WORLD TO-DAY

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CAN EUROPE RECOVER?

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MEDICAL WORK IN NEW GUINEA

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THE WITCH-DOCTOR IN CONGO

Stanley G. Browne

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EPT. - OCT.
1945
35 CENTS
RINTED IN GREAT BRITAIN

World Dominion Movement, Inc.
156 Fifth Avenue ——— New York
1412/13 Royal Bank Bldgs., Hastings St., Vancouver, Canada

World Dominion and The World To-day

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Telegrams: "Worldomini Norlo London." Cables: "Worldomini London."

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The Editors do not accept responsibility for the views expressed by their contributors. Articles and correspondence about articles to be addressed to Assistant Editor. Other correspondence and advertisements to be addressed to the General Secretary.

The next issue will be published on November 3.

Annual subscriptions (six issues), 6/9, post paid. Single copies, 1/-, postage 1½d. The Journal can be obtained from W. H. Smith & Son's bookstalls, ordered through any newsagents, or from Mildmay Centre, London, N.1.

The Trade can be supplied direct from the Publishers, Marshall Morgan and Scott, Ltd., 7, Milford Lane, Strand, W.C.2, or from Horace Marshall and Son, Temple Avenue, E.C.4.

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WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

Vol. XXIII. No. 5 September-October, 1945

¶ *The following address (reproduced here by kind permission of Mr. Rockefeller) was delivered at a dinner given by the Protestant Council of the City of New York, and quoted in "Voice of missions."*

What of the Future?

John D. Rockefeller, Junior

NOT many weeks or months had elapsed after this World War began before there was presented to our vision a picture so horrible it hardly seemed that it could be true.

It appeared that hell had broken loose and that millions of evil spirits had become incarnate in human form and were going about the earth committing atrocities and acts of cruelty beyond belief.

In the face of this awful picture, it is not strange that we should ask ourselves the question: "Has Christianity failed?"

But there is another picture which the war has painted. In it we see millions of men and women who are exemplifying in their daily lives, in the most commonplace fashion, unselfishness, generosity, loyalty, self-sacrifice and other characteristics and qualities which command the admiration of the world. Unconsciously, these people are reflecting Christ's spirit. Whether they know it or not, their inspiration comes from the God of all good deeds. Yet many of them have no Church affiliations, for too often the Church seems to them quite apart from their lives, an institution which has little contact with or understanding of their problems, since theirs is fundamentally a religion of deeds, not of creeds: expressed in life, not in words.

We turn from this picture with a glow in our hearts and say with renewed faith: "Christianity has not failed; Churches may have failed, but not Christianity! For never in the history of the world was Christianity a more vital force in human life than it is to-day."

The Church Re-born. In the presence of this great host of noble men and women, who, generally, have not come from the Church, although directly or indirectly all have been more or less

influenced by it ; who, many of them, have faced death, have lived a life far worse than death, have sacrificed their all, we ask : " What of the future of the Christian Church ? "

Will these people, after the experience through which they have passed, find in the Church generally, as it exists to-day, the recognition, the association, the guidance and the inspiration which they need and have a right to expect ? Regretfully we must answer, " No." For the Church has learned too little to speak their language, to think in terms of their environment, to meet their needs.

If this be true, one of two things is inevitable. Either this unorganized spiritual force, which is silently dominating millions of lives, will not be conserved, or the Church must have a new birth if it is to meet this marvellous opportunity and great human need.

Let us picture, for a moment, this re-born Church. It would be the Church of the Living God. Its terms of admission would be love for God, as He is revealed in Christ and His living Spirit, and the vital translation of that love into a Christlike life.

Its atmosphere would be one of warmth, freedom and joy, so sympathetically and distinctly manifest as to attract and win into its fellowship all those who are striving to live useful and worthy lives.

It would pronounce ordinance, ritual, creed all non-essential for admission into the Kingdom of God or His Church. A life, not a creed, would be the test. Its object would be to promote applied religion, not theoretical religion. As its first concern, it would encourage Christian living seven days a week, fifty-two weeks a year.

It would be the Church of all the people, of everyone who is fighting sin and trying to establish righteousness ; the Church of the rich and the poor, the wise and the ignorant, the high and the low—a true democracy.

Its ministers would be trained, not only in the seminaries, but in some form of workaday life, so that they might acquire a personal knowledge of practical problems. Thus they would live in closer touch with humanity, would better understand and sympathize with human difficulties, and would exert their influence as much in living as in preaching.

A United Christian Leadership. Would that I had the power to bring to your minds the vision as it unfolds before me !

I see all denominational emphasis set aside. I see co-operation, not competition. In the large cities I see great religious centres, wisely located, adequately equipped, strongly supported, ably led, inspiring their members to participation in all community matters.

In smaller places, instead of half a dozen dying Churches competing with each other, I see one or two strong Churches, uniting the Christian life of the town ; great economy in plant, in money, in service, in leadership ; the money thus saved available for home and foreign missions.

I see the Church, through its members, moulding the thought of the world and leading in all great movements. I see it literally establishing the Kingdom of God on earth.

Shall some such vision as this be realized ? Upon the answer to that depends, in large measure, the future of the Christian Church.

We have been considering the demand for a united Christian Church, from the point of view of the world's need for Christian leadership. There is another motive, not less compelling, urging the Churches on toward that end. It is the necessity for co-operation if the forces of righteousness are to triumph in the eternal warfare against the forces of evil. The forces of evil, united on the common ground of their nefarious interests, are ever ready for aggressive action ; while the forces of righteousness, although seeking a common goal, are frequently so preoccupied with their individual interests and petty differences that their attack upon the common foe is too often belated, and not infrequently scattered and ineffective.

Christian men and women must come to see that only by the fullest co-operation, and the setting aside of emphasis on non-essentials, can the many branches of the Christian Church, standing together on the common ground of Christianity, hope for victory in this great warfare against sin.

The Spirit Giveth Life. When Christ came into the world, He found the Church loaded down with ritual and formalism. Every minutest detail of daily life was regulated by religious enactment. In the eyes of the Church, the most religious man was not he who gave to the poor, who helped the unfortunate, who was unselfish, meek and lowly, but he who kept most punctiliously every jot and tittle of the law. The *spirit* of religion had been displaced by empty form.

To establish spiritual righteousness in the world, to build up an internal rather than an external religion, to emphasize the responsibility of the individual to his Maker, was Christ's mission on earth.

Few and simple were the forms He set up or sanctioned, such as baptism and the Lord's Supper, but they were wonderfully beautiful and filled with sacred inspiration.

Baptism is an ordinance of profound symbolic meaning. Christ Himself was baptized. He did not, however, make baptism a condition of Church membership. The Lord's Supper is a sacrament, also rich in symbolic beauty. In this day of materialism, far be it from any true follower of Christ to minimize the spiritual value of these symbols : rather should they be preserved and guarded.

On the other hand, in the face of the great problems of sin, of evil and of spiritual hunger, which confront the world to-day, can we imagine that, were Christ to come to earth again, He would regard the observance or non-observance of these and other ordinances and individual beliefs, or the manner in which they are observed, as of sufficient importance to justify controversy among His followers, and their separation into rival factions ?

Can we fancy Him giving His approval to such a course, resulting as it does too often in relaxing the warfare against the common enemy, sin, and in causing men to forget their common responsibility, the needy brother ?

The Soul and Its God. Let ordinance, creed, ritual, form,

Biblical interpretation, theology, all be used to enrich worship, and to bring the believer into a fuller understanding of Him Whom we worship, as each individual or separate Church may find them helpful toward that end. But God forbid that they should ever, any of them, divert the attention from, or be regarded as a substitute for, that personal, spiritual relation between the soul and its God which is the essence of true religion.

God forbid that they should be allowed to cause divisions among the followers of Christ or be set up as barriers at the door of any branch of the Church of the Living God.

What the world craves to-day is a more spiritual and less formal religion. To the man or woman facing death, great conflict, the big problems of human life, the forms of religion are of minor concern, while the spirit of religion is a desperately needed source of inspiration, comfort and strength.

I plead not for modification of form, but for its subordination to the spirit ; not for the abolishing of ordinance and sacrament, but for their voluntary, rather than obligatory, observance.

As we face, then, the world's need of great spiritual leadership, that humanity may be brought into vital, daily relationships with a living God, and that all the forces of righteousness may be united in an eternal warfare against the forces of evil, we ask again the question : " What of the future of the Christian Church ? " This is the answer which I give you :

If the various divisions of the Church, as it is organized to-day, catch the vision, have the breadth, the tolerance, the courage, and, setting aside all non-essentials, all barriers, will stand upon the bedrock principles of God's love and Christ's living Spirit, " not satisfied," as Donald Hankey has said, " until the Church is the Church of all good men and women, until all good thoughts and deeds are laid at the feet of the Lord of all good life,"—the Church of the Living God will come into being, ushering in a new era of Christian unity.

What an opportunity : what a privilege ; what a duty ! In God's name, I ask, does anyone dare let it pass ?

What Men Seek in the Church. What I have said thus far is the substance of an address which I made during the first World War. The convictions then expressed have only grown upon me with the passing years. I voice them now with even greater assurance as to their timeliness and present applicability. The bitter lessons taught by World War No. 1 have not saved us from a vastly greater conflagration. Nor has the Church during the past quarter-century put its house in order, and, with unity of action, opposed the advancing hordes of the godless.

To-day, as always, humanity craves the substance of religion ; while Churches too often emphasize the form. Men have long looked to the Christian Church for religious training and spiritual inspiration that they may acquire both the knowledge and the will to make wise decisions and to take right actions in their daily lives. Their natural craving for religious guidance must not be repelled by alphabetical lists of denomina-

tional Churches and agencies, when what they seek is so fundamental, and sectarian differences are so superficial. Rather should they be able to get in any Christian Church, whatever the style of its architecture, or the shade of its belief, the spiritual wisdom and strength which they need to fit them for practical daily living.

TO say that no progress has been made toward the resolving of denominational barriers during this quarter-century would be unjust to various groups which have made earnest efforts along those lines, and definite advance. But to say that any broadly conceived, concerted movement to that end is under way, which is generally participated in, would be equally untrue.

Toward religious co-operation more progress has been made, although it has been too slow and too little. Six interdenominational groups, representing Protestant interests in Greater New York, have come together in the Protestant Council of the City of New York to confer together, to plan together, to finance their needs together, and, let us hope, increasingly work together. The relationship is as yet only partially developed. There are many questions to be worked out. How successful and effective the organization may become, time only will tell. But, granting its weakness and imperfections, like the Dumbarton Oaks Conference in the political field, it is a start in the right direction. It is an important experiment in religious and welfare co-operation on a significant scale.

On 3rd February, 1943, the cargo transport "Dorchester" was torpedoed at 1.15 a.m. and sank within twenty-five minutes in iceberg waters, ninety miles from Greenland. As the ship went down, four chaplains—one a Catholic, one a Jew, two Protestants—were on the deck encouraging the men and passing out lifebelts. When there were no lifebelts left, they took off their own and gave them away. These chaplains were last seen standing arm in arm praying.

AS they went to their death, united in the service of their common Lord, so let us, the living members of the great religious faiths they represent, go forward, shoulder to shoulder, as a united army, fighting evil, establishing righteousness, brothers in service, sons of the one God and Father of us all.

SIR WALTER SCOTT

Sir Walter Scott, in *A Legend of Montrose*, says: "The Prelatists and the Presbyterians of the more violent kind became as illiberal as the Papists, and would scarcely allow the possibility of salvation beyond the pale of their respective Churches. It was in vain remarked to these zealots, that, had the author of our holy religion considered any peculiar form of Church government as essential to salvation, it would have been revealed with the same precision as under the Old Testament dispensation."

¶ *In the gathering tide of Christian union there is solid ground for hope in the coming days.*

Can Europe Recover?

John R. Temple

THE suffering in Europe to-day is appalling. Cities destroyed and desolate, millions of displaced and other people hungry and starved, without homes or clothing ; the almost total break-up of what we have known as civilization.

Can Europe recover ? Can the spirit rise again out of the welter of evil and suffering ? These grave questions are in the minds of all true Christians. Forty years ago, Europe was nominally a Christian Continent. Our civilization had a Christian basis and had its roots in the Christian Church. We have seen these principles challenged and the fundamentals attacked with greater determination, backed by more organized power, than ever before in our Church history.

What Gladstone wrote seventy-five years ago in a moment of depression has become shattering truth :—

> " I am convinced that the welfare of mankind does not now depend on the State and the world of politics ; the real battle is being fought in the world of thought, where a deadly attack is made with great tenacity of purpose and over a wide field upon the greatest treasure of mankind, the belief in God and the Gospel of Christ."

The real battle is still being fought and we see more clearly now the dreadful alternative to our Christian faith.

The alternative to our Christian Faith. Emile Cammaerts in his recent book *The Flower of Grass* writes :—

> " If the Cross is ever raised again on the solid rock of Europe, its reappearance will be due, not so much to those who hoped to preserve it, as to those who wished to destroy it. The love of God converted the world two thousand years ago : we wonder whether the hosts of evil in our enemies and in ourselves may not lead us to a new conversion."

The dictators have certainly done a marvellous service in making clear to us, by demonstrating their opposites, the true values of life. We now see the alternatives to our Christian faith. We have seen the chaos, the destruction, the suffering, brought about by the enemies of the Church who sought to destroy her, but will this disaster force Europe back to Christ ?

The rich man who was clothed in purple and fine linen and fared sumptuously every day, but refused to give even the crumbs which fell from his table to the poor beggar Lazarus, and who, because of his wrong-doing, knew the torments of hell, when he asked that he should be sent from beyond the grave to warn his brethren, " lest they also come into this place of torment," was told, " if they heard not Moses and the Prophets neither will they be persuaded though one rose

from the dead." When the pilgrim was fleeing from the City of Destruction and wallowing hopelessly in the Slough of Despond, it was the man with a book who pointed, not to the ruins of the city, but to a Wicket Gate beyond which was the Cross.

HOW can the Cross be raised again on the rock of Europe? How can Christianity become again a re-creating, redemptive power in Europe? How can the Church help in restoring the years which the locust has eaten? The man with the book in his hand, pointing to the Cross, is still the way.

Hitler had a book and his followers, with that book, have led multitudes to the City of Destruction. In 1938, one of my colleagues working in South Germany was abused and beaten. He was commending the Book of God to his fellow-countrymen and thereby caused offence. He wrote letters about his work, and urged the importance of helping to our utmost, because so many of his people were obsessed with strange and violent ideas which, if not corrected, would lead to conflict and calamity. He was abused because he was trying to sell Bibles, and was "putting across" to the German people out-of-date theories which contradicted the prevailing Nazi philosophy.

"We don't want that old book!" shouted an angry man. "We have a new and better Bible," and he waved *Mein Kampf*. My colleague was derided and kicked. So *Mein Kampf* became the German Bible and the result was Buchenwald and Belsen. Millions of us in England have seen films of the "horror camps." We were shocked beyond expression, and yet the whole thing seemed unreal. Mrs. Mavis Tate, M.P., who visited the camps, says: "There are no means by which suffering itself can be photographed." We saw pictures of the result of the suffering, but the agony itself was far, far worse.

The exchange of *Mein Kampf* for the Christian Bible was not just an exchange of books, but an exchange of human values: tyranny for justice, brute force for mercy, arrogance for humility. Instead of reverence for the individual, respect for women as mothers, love of home and family, kindly behaviour, there has been in Germany admiration for the abnormal, the brutal worship of force, indescribable cruelty, a return to the jungle law.

As we watched the film of the scenes at Buchenwald, we heard a voice saying, "It might have been here." We are thankful for those who have saved us from such horrors, and it would be well to listen again to the Bible saying to us, "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

Lights going out. Pope's terrible lines vividly describe the conditions of Europe:—

"Lo! thy dread Empire Chaos is restored:
Light dies before thy uncreated word:
Thy Hand Great Anarch! lets the curtain fall:
And universal darkness covers all."

Did these lines inspire Sir Edward Grey's oft-quoted words: "The

lights are going out all over Europe?" The word of the modern prophets of the new order has let the curtain fall "and universal darkness covers all."

No, that is not the whole truth, for there are points of light in the darkness. Churches which were once dead have now come alive again, and, through the conflict, have developed a sense of responsibility for the people. The wall of separation between the Church and the working class has broken down and new opportunities emerge on all sides for large-scale evangelization. In Russia, where the onslaught on Christianity has been unparalleled, a battle between those who felt that man was master of his fate, with full power alone to shape his fate, and those who believed firmly in a God who rules and controls the destinies of His creation, the Church has emerged smaller numerically, but stronger spiritually.

The living Word of God. There is much evidence that in prison and concentration camp there were those who consistently refused to bow the knee to Baal, and to whom enduring strength was given through the reading of the Scriptures. Under the pressure of persecution, the Bible has again become good news to countless numbers of Christians. "People have learned to listen to the forgotten voice and preachers have discovered new life in the old Book. The Bible, read not as 'literature,' but as the living Word of God, became the centre of resistance in the Church."*

* *Is Christ Divided?*

Through its power, great lights, and multitudes of lesser ones, penetrated the darkness: Niemoller, whose example has shone for countless unnamed martyrs; Kraemer, whose message in St. Paul's words to those friends whom he left behind was a living comment on the living Word; Bishop Berggrav, who won over to his own beliefs two sets of Nazi guards, so that he was able, during the weary months of imprisonment, to keep in touch with the resisting Church, not only in Norway, Sweden and Denmark, but even in Germany.

A new fact of our times. "Our century has its sad features, but there is one feature in its history which is not sad—that is the gathering tide of Christian union." These words of Sir Ernest Barker, linked with those spoken by William Temple on the occasion of his enthronement, point to the great new and encouraging fact of our time. "As though," said William Temple, "in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation, and binds citizens of them all together in true unity and mutual love. No human agency has planned this . . ." "Here is the great ground of hope for the coming days."

The World Council of Churches symbolizes this new fact; from its Headquarters in Geneva, a small body of men and women are forging links of understanding and fellowship between the various branches of non-Roman Christendom on the Continent. The Council is planning to help

in wide-scale evangelization to set up the Cross again on the solid rock of Europe. With, and through, this Council, and with other groups concerned in proclaiming the Gospel, the Bible Societies hope to enter into a fuller partnership of service. The British and Foreign Bible Society, the American Bible Society and the National Bible Society of Scotland are working out plans for supplying the Holy Scriptures to the needy people on the Continent, and it is hoped that they can work in co-operation with the Bible Societies already established. In the countries that have as yet no Bible Society, it is hoped to establish them, and thus work with the Christian Forces on the Continent in encouraging the widest circulation of the Scriptures.

TWO incidents which happened at the Bible House during the last month illustrate firstly, the hunger for the Scriptures among those who have been deprived of them so long, and the comfort of their words when once more in their hands, and secondly, the task of the Bible Societies as it is seen from a country which, though unravaged by war, is a watch-tower over Europe.

In June, we received at the Bible House the letter of a Polish officer who had been in the underground movement and is now in England. At Christmas he received from the Bible House a Polish New Testament, and he wrote :—

> "THANK you very much for sending me the New Testament which I received. With tears in my eyes I read the first verses and praised God Almighty for giving me the opportunity to read this Holy Book again in my own native language. For nearly five years we have been deprived of every religious comfort."

At the same time, there arrived a letter from a very old Swiss friend, who said :—

> "I am now eighty-three years old. Should this be my last message to you I would say : 'Your Society stands in these times before a great task. May God be your never-failing help and bless your work continually."

CHAPLAIN TO THE COURT OF PRUSSIA

Dr. Kogel, Chaplain to the Court of Prussia, said, in a Preface to the German translation of *Christ and the Scriptures*, by Dr. Adolph Saphir (a book now out of print) : "Our nation—in its older generation a people of the hymn-book and catechism, in its younger members assailed by a tempest of doubts—must become again grounded in the Scriptures. He who is the Personal Word said to the erring and confused unbelievers of His and our day, 'Ye do err not knowing the Scriptures, nor the power of God.'"

¶ *A Challenge to a great task.*

Towards the Conversion of England

The Rt. Rev. the Lord Bishop of Rochester

TOWARDS the Conversion of England is the title of the recently issued Report of the Commission on Evangelism, which the Church Assembly requested the Archbishops to appoint two years ago.*

It has been hailed, both in the Assembly itself, and in the Press, as the most important document yet presented to the Church Assembly, and, through it, to the Church at large. Moreover, the Free Churches have adopted it for consideration almost as if it were their own production ; and the Salvation Army has recommended its study to its leaders in this country and overseas. Though universal consent cannot be expected for all its recommendations, yet it is generally accepted as being on the right lines ; and, perhaps, the chief reason for its becoming so rapidly a " best seller," is that it faces, realistically and hopefully the problem of the increasing paganism of the English people, which is causing deep and wide concern, even in circles that are not avowedly religious.

This general concern was voiced in the Church Assembly in June, 1943, in an important debate which gave birth to the Commission on Evangelism. The discussion opened with a presentation of the situation in three pregnant statements :—

1. Ninety per cent. of the population owes no allegiance to any Christian Communion.
2. The ethical standards of ordinary people, even if they were Christian in practice, are no longer based on Christian principle, nor result from Christian faith and teaching.
3. There is a general denial of the spiritual in man. Environment, not eternal life, has become the controlling factor in earthly existence. Man has exchanged the free-will of a child of God for the determinism of a creature of environment.

To meet the situation, the Report frankly recognizes that the paramount need can be no less than the *conversion of England* ; and it lays the obligation of evangelism upon every professing Christian. The Report is convinced that the Church possesses the Gospel, and the eternal Truth, which the modern generation requires to meet and shape contemporary events, and for which, indeed, it is groping in the dark. But that eternal Gospel and that spiritual truth can only be communicated by persons to persons —that is by *you* who are reading this review.

If your reaction to *The Conversion of England* is that *something* (impersonal) ought to be done, or *someone* (not you) ought to do something about it, you will understand why England has lapsed into paganism and must remain in that condition.

*The first edition is out of print, but a second edition will be ready shortly. Copies may be obtained from the Secretary, *World Dominion*, Founder's Lodge, Mildmay Centre, N.1. Price 1s. 3d. (postage included).

The Report, therefore, is quite clear that it does not itself pretend to evangelize. It is not a tract for non-worshippers. Its object is to stimulate evangelism. Thus, with its copious Scriptural references and its Bibliography, it is intended for the clergy and the ten per cent. habitual church-goers, that they, by study, prayer, and planning, may equip themselves as a militant force for evangelism.

The First Chapter of the Report attempts a diagnosis of the present position, with its two salient features of the decline in church-going and the collapse of Christian moral standards. It finds the underlying cause to be the modern re-inforcement of the original sin of Humanism—man the measure of all things—by urbanization, the secular trend of education, and mechanical invention. If Humanism is to set man, not God, in the centre of the universe, modern civilization has exalted man as creator, and encouraged his belief in an automatic progress towards perfection, which requires neither the redemption of the Cross nor the inward moving of the Holy Spirit.

The Report, therefore, asserts unequivocally the need for personal conversion, which it defines as the re-orientation of life from self to God, through Christ Jesus our Saviour. On the other hand, the Report points out that Humanism, "the age-long lie," has recently sustained the shock of shattering disillusionment. For man has found himself the slave of economic forces of his own creating; he has witnessed developments which threaten the collapse of democracy; and he has been precipitated into a second world war within thirty years.

The wide-spread disillusionment which has resulted has presented the Christian Church with a field of opportunity, if only it can rise to the height of its responsibility. But the Church itself has become infected with the fundamental error of Humanism. As Mr. C. S. Lewis points out, during the present century it has been more interested in man than in God, and in this life than in the next. This accounts for its failure in social reform during the past century, as compared with the achievements of the Evangelical Revival in abolishing slavery and in introducing the Factory Acts. For the proper study of man is not man, but man in relation to God; and life on earth is meaningless save in-so-far as it is related to eternity.

Chapter II of the Report is concerned, therefore, with a setting forth of the eternal Gospel, which the Church has very largely lost, and has failed to preach. A clear distinction is drawn between the *content* of the Gospel, which remains the same, yesterday, to-day and forever, and the *presentation* of the Gospel, which changes from age to age, according to the thought-forms of each successive generation.

For example, the New Testament Church presented Christ as Israel's expected Messiah to the Jews, but as the eternal Word of Greek thought to the Gentiles. In the same way, to-day, the meaning of our Lord's parable, addressed to an agricultural community, of "The Wheat and the Tares," would be instantly understood by

urban industrialists under the guise of "The man who threw a spanner into the works."

The Church is, therefore, confronted with a double task in presenting Christ Jesus to men as their Saviour and King. First, there is the need of impressing upon a self-centred generation the basic truth that God is not what they think He ought to be—that is the creature of their own imaginations; but that God has revealed Himself to man in Christ, and that man can only be understood in the light of that revelation. Secondly, there is the need of translating the great Scriptural words, concepts and symbols of the Divine revelation into language understood by the modern mind, and thus to bridge the gulf that now exists between the traditional statements and analogies of theology and the mechanized thinking of the present age.

Chapter III of the Report contains the kernel of the whole strategy of evangelism. It declares categorically that the risen and ascending Lord laid upon the whole Church, laity and clergy alike, the primary duty of evangelizing every man, woman and child born into the world. In so doing, it draws a distinction between *personal witness* and *public preaching*. *Personal witness* is to testify to others, by lip and by life, and out of a genuine experience, what Christ means to us. This is an inescapable duty incumbent upon every professing Christian. *To preach the Gospel* is that public testimony to which many of the laity (as well as the professional clergy) are more particularly called.

Hence, the main duty of the clergy must increasingly be, not so much to evangelize themselves, as to train and lead their people in the work of evangelism. And the Report sees no hope of the conversion of England unless that work is undertaken by the lay people of the Church. Every congregation a missionary society! Every communicant a missionary! There are essential principles in Christ's Church; and future policy must be directed primarily towards their fulfilment.

Chapter IV of the Report deals with evangelism in action. It recognizes that there are two stages in evangelism. *There is the preliminary stage* of stimulating interest, teaching eternal truths, and arousing the sense of *spiritual* need. It corresponds to the preparation of the soil for the reception of the seed, and to the ministry of John Baptist as the forerunner of the Christ Who came preaching the Gospel of the Kingdom. *There is, secondly, the critical stage* of actually presenting the Gospel, and of bringing the convert to the point of decision for Christ.

The chapter concerns itself chiefly with the second stage, that of Proclaiming the Gospel. It is an important and practical chapter, for it outlines two movements in active evangelism, and lays down a policy with regard to them both.

The one movement of evangelism is that of the expansion of Christianity within society, as it were leaven in the lump. For this, the Report advocates the "cell" or "group" method, of small, but co-ordinated, bodies of people banding themselves together for the double purpose both of making themselves effective personal wit-

nesses in their homes, at their work, and among their companions ; and also of planning and acting together, as a body, to evangelize their Church organizations, their neighbourhood, or the business house or factory in which they spend their working hours.

The other movement of evangelism is the impact of Christianity upon society from without, by means of missions and campaigns. Here, too, the Report is quite clear as to procedure, and maintains that there can be no evangelism on a national scale except in-so-far as it is on a united front, and ecumenical in character.

Chapter V takes up the question of the first stage of evangelism : how to prepare men's hearts for the presentation of the Gospel. It recognizes the psychological truth that before men can be made to *desire* something, they must first be made conscious of their need for it. It recognizes also that the creation of this sense of need for God is seriously complicated by the present-day ignorance of the simplest truths of religion and of the Christian Faith, and by the modern mechanized mentality which finds it difficult to apprehend abstract ideas or to appreciate symbolic language.

It points, therefore, to our Lord's (so-called) Parable of the Sower, which is really concerned with the preparation of the soil to become good ground for Gospel sowing. It sees in *Informal Discussions* (such as the Padre's Hour has popularized effectively among H.M. Forces) the softening process necessary to break up the indifference of hard hearts, pictured by the way-side path. It sees in prophetic preaching the divinely-ordained method of shattering the complacency of shallow hearts, pictured by the rocky ground. It sees in active Christian social witness the means of rooting out the absorption of worldly cares and riches which choke the Word, as pictured by the seed sown among the thorns.

These are all normal methods of preparing for the Gospel, and they must all form essential features in the evangelistic ministry of the Church. The Report, therefore, postpones their more detailed consideration to the next and final chapter, which presents the Church itself as Christ's weapon for evangelism.

What the Report sees clearly, and discusses in this chapter, is that the abnormal times call for special methods of preparation. It points out that the chief agencies of education which mould the thinking of the populace are the cinema, drama, radio, the Press, popular literature, and the whole field of organized advertising. They are all giant forces of propaganda, and are, so far, almost entirely secular in their influence. The Report, therefore, boldly advocates that they must all be " baptized " (as Pope Gregory said to St. Augustine with regard to pagan temples in England) and employed to bring home to English people religious truth and the eternal Gospel. This is a task upon which all denominations could combine.

Naturally, the Press has concentrated chiefly on this section of the Report on Evangelism ; and it opens a wide and important field. But it must be understood that what the Commission on Evangelism advocates in this

direction is only to prepare the way for *personal* evangelism, and to drive home on a national scale what individual evangelists testify to their fellows. The use of the modern agencies of propaganda cannot themselves evangelize, and their employment in no way opens a door of escape from the duty of every professing Christian witnessing to Christ.

THE Report also recognizes that neither a campaign of nation-wide propaganda, nor yet any direct evangelistic effort can avail unless there is a *revival of life* in the fellowship, teaching, and worship of the Church. It is useless to evangelize unless local Churches everywhere are ready to welcome converts into a warm fellowship, and to build them up in Christian teaching and worship.

This forms the burden of the Final Chapter of the Report. It is also the subject of an important Note on Ecumenical Co-operation, which shows how the various Churches in a neighbourhood can cultivate their own fellowship and worship for the reception of converts, and yet present a united front in nation-wide evangelism.

In conclusion, the chief findings of the Report may be summarized as follows :—

1. The Christian Church in England is called upon to undertake no less a task than the conversion of England.
2. This task is laid upon the *whole* Church, laity as well as clergy, and can only be undertaken with the full co-operation of the laity.
3. The " cell " method seems to be the new technique, exhibiting the marks of a direct moving of the Holy Spirit, designed to be the chief instrument of modern evangelism.
4. Nation-wide evangelism can only be attempted on a united front, and by means of ecumenical co-operation.
5. All the modern agencies of propaganda must be employed to prepare the hearts of English people for the reception of the Gospel.
6. For effective evangelism, there is the paramount need of a revived Church fellowship and of training in faith and worship.

We are indebted to the Rt. Rev. G. A. Chambers, Bishop of Central Tanganyika, for the following story from Bishop Wynn Jones :

A MONTGOMERY STORY

SOME time ago, I was in a fairly out-of-the-way spot in the Central Province, when an African came up to me and shook hands heartily, saying : " Oh ! *Bwana*, you have seen my friend ! " I said I was glad to hear it, and asked him who his friend was. He said : " Why, Generali Montgomeri, of course ; you saw him in Egypt. I know all about him and pray for him every day."

The boy turned out to be the cook at the Nurses' House, and that afternoon I found that he, Elisha, was true to his word. His hut had a picture of the Field-Marshal, and, as a recent tribute to his hero, he had called his new son " Bernardi Montgomeri." That night we had a sumptuous meal, and the main feature was a huge pie, decorated with the Field-Marshal's name and mine in pastry. As I had met the Field-Marshal in the Middle East, I knew this would appeal to him and wrote and told him. About a month later there was a great thrill for Elisha, when a letter came from the Field-Headquarters in Germany, written in the Field-Marshal's own hand on 3rd March, thanking Elisha, and appreciating his remembrance of him.

¶ *This article shows China's appalling need of doctors.*

The Doctor in China

O. M. Green

MANY readers of *World Dominion* have no doubt already read, and all should, *The Old Burma Road*, Dr. Neville Bradley's charming account of his journey from Kunming to Bhamo, along the road laid out by Chin Shih Hwang Ti, the "Napoleon of China" 2,100 years before General Chiang Kai-shek made his famous "life line" to the West.

Dr. Bradley's journey was made eighteen months before the Japanese raided Manchuria and in his pages one recaptures the true atmosphere of old China as one follows him through the lovely mountains of Yunnan painted with a reckless profusion of every kind of wild flowers; among the kindly, curious country folk of China; among brigands not so kindly; and among the most deplorable inns in the world.

But what, perhaps, impresses one most is China's appalling need of doctors. Without going more than a mile from any of the foreign settlements one can see much of that. In the remote south-west of China, dirt, disease and the absence of any means of treatment, or even of the simplest knowledge of hygiene, are the normal background of life.

Wherever Dr. Bradley stopped, the word went round that an *I Shang* (Healing Life) had arrived and he was besieged by the halt, the maimed and the blind. Some of his experiences were comic. One lady declared that she had rats in her inside. Some were grim enough, as in one valley whose inhabitants were convinced that they were possessed of devils:

"Evil spirits paid them regular visits, speaking to them from the walls, rocking their floors and furniture, and even tipping the bed beneath them from side to side . . . Each had his own devil who came punctually every second or third day or night."

All of which visitations, as Dr. Bradley saw, were easily explainable by the material nature of the place. But most cases were deeply pathetic, notably those of children blinded through sheer ignorance, whose parents implored him to do the impossible and make their children see. "It was dreadful to think that these people had no one to whom to turn in their troubles," says Dr. Bradley.

It is just over 107 years since William Lockhart of the London Missionary Society opened his first hospital at Canton. In 1844 he went to Shanghai, which had been opened to foreign residence a year earlier, and founded the Shantung Road Hospital, for which multitudes of foreigners, distracted by the No. 1 houseboy's announcement, "No. 2 boy just now stay bed, have got littie hot inside," have blessed his memory. Sickness among the servants was *not* to be encouraged; it might be anything; one sent off the sufferer to Shantung Road and for a donation of a dollar or two all was well. Afterwards Lockhart pur-

sued his beneficent work to Tientsin, with like gratitude from both Chinese and foreigners.

IT would be difficult to think of any society of men who, for sheer love of their fellow men and for but the most meagre rewards, have done such noble work as the successors of Dr. Lockhart and his American contemporary, Dr. Peter Parker. A few names in this society became conspicuous: Hudson Taylor, founder of the China Inland Mission, was originally a doctor; Dr. Graves and Dr. Boone both turned to purely missionary work and became Bishops. Dr. Main of Hangchow, where he built up a large hospital and training school, is well remembered for his amazing vitality and enterprise. But for the most part the missionary doctors lived out their toilsome lives unnoticed, except when some disaster of flood or famine swept their province, when they, with the missionaries, were the first and always most effective channels of relief.

Often they lived far from any other white man. I knew two ladies who founded and managed a little clinic seventy miles from the nearest big town to which at intervals one would repair—a slow tedious journey by canal boat—for supplies, leaving her colleague alone. I do not think they ever took a holiday, and in times of banditry and civil war they refused all pressure to go to the town. But the wildest of Chinese never fail to reverence merit. No one ever harmed the ladies or their humble little home.

Chinese medical students were being trained by Dr. Lockhart and Dr. Peter Parker as early as between 1835-40. The first National Association of China, composed of fully qualified Chinese doctors, was formed in 1914. The China Medical Missionary Association had started in 1886; it became the China Medical Association, for all foreign doctors, missionary and non-missionary, in 1925; and in 1932 this body and the Chinese Doctors' Association united in the Chinese Medical Association. It organized a Council on Medical Missions with the special duty of endeavouring to focus attention on rural medical service.

There was no lack of response in the missionary world. Excluding the Roman Catholics, of whose activities exact details are not available, the China Year Book of 1939 gave the names of sixty-seven missionary societies which had hospitals in China—British, American, Swedish, Norwegian, German and Swiss. Among the greatest schools of medicine, the Peking Union Medical College, founded by missionaries and in recent years lavishly enriched by the millions of the Rockefeller Foundation—is, or rather was—one of the finest medical institutions in existence. It has been well said that the Japanese have ruined their chances in China as much by stupidity as by ruthlessness. With their genius for doing the wrong thing, they appropriated the Peking Union Medical College for military purposes. Before the invasion its hospital had treated, of out-patients alone, 300,000 a year. So, thenceforward, these poor people had to suffer or die: and at the time the Japanese were plastering Peking with posters depicting their friendship

with the Chinese. The story ran all through North China.

Other important medical training schools in China are in the West China University at Chêngtu in the huge western province of Szechuan, which possesses the only dental college in China; in Cheloo University at Tsinanfu, and Lingnan University in Canton: both the latter, of course, are now in the hands of the Japanese. In 1930, the China Year Book stated that sixty per cent. of the doctors in mission hospitals were Chinese —a satisfactory record in many respects, but one that cuts both ways. For it suggests that medicine in China is still regarded more as a labour of love than as a career that will yield a decent living.

By the last available records there are about 12,000 "foreign style" qualified Chinese doctors in Free China registered with the State. There are believed to be between 30,000 and 40,000 more, also qualified but not registered as they do not wish to be called up for army service. That would mean in all one doctor to about 10,000 Chinese, or, as half the country has been over-run by Japan, say one to 5,000.

The plain fact is that unless the average peasant (who makes up over eighty per cent. of the population) gets his doctoring free at a mission hospital, he simply could not afford it, even if it were available. Some years ago the agent in China for a large English firm, which exported quantities of a well-known proprietary medicine in tablets to China, told me that the firm was horrified to learn that the tablets were taken out of the hygienic little glass tubes in which they were packed before being sold; it feared that impurities would mix with the tablets and give them a bad name.

My friend replied that no Chinese peasant could afford a whole tube at once; he bought three or four tablets as needed for a cent or two; and, anyway, so many impurities normally entered his system that a few more would make no appreciable difference.

OUTSIDE big towns, where wealthy families congregate, Chinese western-trained doctors could not make a living. Of all the students who go abroad, only a small number appear to take to medicine: the great majority go for engineering, law and political economy. After the great uprising of the student movement in 1919 many youths and girls devoted themselves to teaching elementary hygiene among the peasants. But such good efforts obviously only go a little way.

China is making many plans for the future, all designed to raise the general prosperity and standard of living. But perhaps the most urgent plan is one that will provide for the people's health by State or municipally supported hospitals, and a campaign to teach the people to make use of them in time instead of waiting till the patient's case is hopeless—as they too often do even when a missionary hospital is available. So may New China eliminate the piteous scenes described by Dr. Bradley, but unhappily not limited only to the Old Burma Road.

¶ *British United Aid to China lends a helping hand.*

War-Time Progress in China

The Hon. Lady Stafford Cripps

IT was only three years ago last July that British United Aid to China came into being, mainly through the energy and enthusiasm of Bishop Ronald Hall, of Hong Kong and South China, in persuading the various organizations who were trying to help China, to unite. Bishop Hall became its first Chairman.

Even in so short a time it has been able to lay the foundation for a lasting friendship with many people and organizations in China concerned with relief work and the rebuilding of broken lives, yes, and broken bodies, both Service and civilian. And in this country there are over 1,000 Committees and Groups in all parts actively engaged not only in helping the Chinese people, to whom eight years of war have brought unimaginable suffering, but in spreading knowledge and understanding of them and their country among our own people with the object of drawing the two nations ever closer in the bonds of friendship and peace.

Your readers may like to know a little of the work of relief and rehabilitation in China that has made such headway during the war years, for war acts as a stimulant to good as well as to evil.

At Pei-pei, about fifty miles from Chungking, on some 300 acres of land overlooking the beautiful Chialing Valley, a model village has been built. It is for disabled soldiers and their families, the first of its kind in China where, until this war, the soldier has never been of any account, rather the reverse. Here, they are taught such trades as furniture making, straw sandal, and umbrella making. Gardening and agriculture, too, are taught, so that, with the exception of rice, which the Government supplies free, they are able to produce most of their own food. So far, there are only two or three hundred families at this village settlement, but it is hoped eventually to have about 1,000 families.

The Chinese Government is making big efforts to improve the pay and conditions of her Service men, and voluntary organizations are giving splendid assistance. It was money provided by the National Chinese Women's Association for War Relief that made this pioneer village possible. The members of this Association of which Madame Chiang Kai-shek is Director, look after the welfare of the troops and their families, part of the members' duty being to visit the various battle fronts to care for the comfort of the fighting men. It co-operates closely with the Women's Advisory Council of the New Life movement.

In June this year, Miss Priscilla Huang, a member of this Association and of the Advisory Council, came to Great Britain, under the auspices of the British Council and British United Aid to China, to study our methods of rehabilitation of invalid and disabled men—the blind, the shell-shocked and the maimed—and is taking back with

her many helpful ideas for China's rehabilitation schemes, as yet only in their earliest infancy.

Invaluable work is being done, too, in the conscript camps by the War-Time Service Committee of the National Christian Council and the New Life Movement. A short time ago desertions, sickness and deaths were at a very high rate. Now, thanks to the excellent work done by such devoted people, the percentage for all three is almost negligible in the camps they are dealing with.

With Miss Huang was Miss Chi-yi Chen, Associate General Secretary of the Women's Advisory Council, who has come in the interests of China's many many thousands of war orphans, and children generally, to study child welfare, particularly institutional welfare as practised here. China has more than two-and-a-half million war orphans, many of whom are, of course, being cared for by members of their own families, but the National Association for Refugee Children, initiated by Madame Chiang Kai-shek as far back as 1938, has at least 30,000 in its care, and many others are being supported by the various missionary societies and relief committees.

Miss Chen is interested, too, in industrial welfare, started in China for the first time during the war. In and around Chungking, which has become the centre of China's productive efforts behind the lines, many mills and factories have sprung into being, for the most part concerned with cotton. The majority of their workers are women, many of them refugees from the eastern parts of China overrun by the Japanese, but a good proportion are women from the countryside round about. Hardly any of these women had ever done work outside their own homes.

THROUGH its Factory Service Corps, the Women's Advisory Council has been at work among these "mill girls" since 1939. Most of them were quite illiterate, so classes were started at which simple and necessary knowledge was given. Many are now able to read and write. An illiterate girl, for instance, unable to recognize any Chinese character, could, after three months' tuition, write simple chits and sign her own name. Others, more advanced, are able to write letters to their men-folk at the various fronts. Imagine the joy of these men at hearing from their families who, when husbands and fathers joined the army, could not write a word. Sanitation and hygiene are also taught by means of wall information sheets posted up every ten days. "News in brief," put up every other day, keeps them informed of important events at home and abroad.

On a beautiful country site of twenty acres this same Women's Council has been responsible for the building of a weaving factory for soldiers' families, who receive no allowances except in cases of extreme hardship, when a rice allowance is made. Many families, too, have been given loans to start small businesses. The workrooms of this factory are simple, clean and airy. There are also rooms for study, living quarters and a hospital It has its own gardens,too,a kindergarten and playground. The workers' children from three to six years of age can get kinder-

garten teaching and their food free of all charge.

THE women learn cloth weaving, towel weaving, stocking making, dyeing, bleaching and sewing, each worker choosing the kind of work she prefers. They earn as they learn and encouragement and training in saving is given by the deduction of ten per cent. from their wages each month. This is deposited in the bank and gains interest, the factory adding one dollar for every hundred saved. A co-operative in the factory enables the people to buy what they require at greatly reduced rates, and it is into this co-operative that most of their bank savings go for investment when, half-yearly, they are all allowed to draw on their accounts. Their vegetable gardens help them to keep down the cost of living.

Each worker must remain at the factory for a year and, in that time, acquires much knowledge and skill, all making for a better and fuller life. Up to a year ago, over 1,000 women had been trained and 350 were then in the factory, the remainder having returned to their homes to work on their own looms, in some cases bought out of their savings, or as skilled workers in other factories that were, perhaps, nearer their homes.

IN all this work, and much more beside, British United Aid to China is lending a helping hand.

.·. EDITORIAL NOTE.—*All lovers of China are grateful to Lady Stafford Cripps for her inspiring leadership of the British United Aid to China Fund. There has been a danger of overlooking the heroic struggles of China during more than eight years' conflict with a ruthless enemy. In the foregoing article, and four others in this issue, we have endeavoured to pay tribute to a great people whose future is assured in the comity of nations.*

Iran To-Day

By a "Non-Professional Missionary"

THE young Iranian, growing up, sees religion ousted from that primary place which it formerly held. What will he put in its place? The most natural thing, and the one for which the late Shah strove, was nationalism, and, in spite of disillusionment, I think the average boy or girl to-day will respond to this. I have heard it said, "We do not mind to-day whether you are Christians or Moslems; what matters is that you shall put your country first."

This is a challenge which the young people in the Christian Church in Iran must be prepared to meet. No missionary can meet it for them, and one of the hardest things for us foreigners to realize is that, far from being fairy godmothers as it were, we may even be a barrier to straight thinking on the part of the young people who serve Christ out there.

How, then, can we make any contribution to the small Church which is trying to work out its definition of loyalty to Christ in this new environment? For some of us this involves working, not in missionary institutions, but outside; for others it may involve working in friendship and on equal terms with Irani Christians, in running Joy Centres (Holiday Bible Schools for Christian and non-Christian children), or in going out with one or more Irani Christians to a village and helping, by prayer, in evangelistic work while the Iranis take the lead.

¶ *The enterprise here described is supported mainly by the Chinese Church, with a certain amount of Government aid.*

Border Tribes of China

E. W. Burt

ONE of the most hopeful and inspiring efforts of the Church in China is the mission to the hitherto unreached border tribes in West China. In its story we are reading the first few thrilling chapters in the expansion of the Christian faith in new regions.

The mission is indigenous, is staffed by Chinese and supported by the Chinese Church. On all these grounds it is a tale worth telling and full of interest. The enterprise is actuated by Christian faith and endeavours to set forth the Christian way of life. The programme is not stereotyped, but is integrated to meet the spiritual, intellectual, physical and occupational needs of the people. Its varied work is only possible because of the way in which its seventy-five workers have matched their ability, devotion and faith with the difficulties that have constantly stood in their path.

That the Border Mission exists at all is a miracle of achievement. It is a by-product of the war, which drove so many active Christians from the East and North to the Western edge of China and presented them with a new challenge. It was conceived in the second year of the war, when China was lying prostrate under the blows of the Japanese. The strongest sections of the church were cut off by the Japanese occupation. Work was not yet consolidated in the West. Danger and hardship faced the pioneers, many of whom had escaped from enemy action.

A word must be said about the Director of the Border Mission. He is Djang Pei-hwai (also known as Bill Djang). He is a native of Shantung, and, having studied in Cheeloo, he went to Canada and took his M.A. and B.D. at Toronto. On his return, he taught the New Testament in the School of Theology at Tsinan for the ten happiest years of his life. Then came the Japanese invasion and removal of the University to Szechuan. With difficulty Djang managed to make his way to Chengtu, where he became, for a time, Dean of the Arts College. Then, on the appeal of the late Dr. Cheng Ching-yi, he took up this new work. He feels morally bound to carry it on until it is well established and a suitable successor found.

Djang has a great task before him. It is not easy to keep the work running smoothly and to obtain regular support, but nothing daunts Djang and his colleagues. The problem of transportation alone equals that of the earliest missionary days.

Take the case of Rev. Feng Pao-kwang as typical of many others. Pastor Feng was appointed to work in the Border Mission in 1940. He was a middle-aged man, of good physique, excellent training, devoted character, and with twenty years' experience in Christian Service behind him. It took him a month's hard travel to get from Shantung to Shensi. Then, on his further way to Szechuan he was held up by bandits who shot

him through the lung. It took him eight months to recover from the wound and then he had an attack of malaria. But at length he reached the Western border and the work began to expand almost beyond his ability to keep up with it. Over-work and under-nourishment resulted in an abscess from the old wound and compelled him to go back to Shensi to recuperate.

OR take the case of two other colleagues—the Rev. and Mrs. Chen Sen-yung. They, with their son of three years and a babe of nine months, were in the terrible evacuation from Hengyang, in which hundreds were killed and many more hundreds died. There was no transportation available, so they scraped a few dollars together and bought a small two wheeled cart. Putting their two children in the centre, and tying their few remaining pieces of baggage around the edge, the young father and mother roped themselves to the cart and pulled it over the mountain roads for nine days. They finally arrived in Chengtu and were willing and ready to push right on to the Border the very next morning. It is this ability to endure, combined with an indescribable radiance of spirit, that makes the Border Mission succeed in places where others have given up.

The difficulties of travel not only consume life and energy, but also much time, and several of the staff have suffered the loss of all their possessions from robberies on the road. All this places a heavy strain upon those on the field and upon those who direct the work. What has been done is a fine tribute to the leadership of Mr. Djang and his helpers.

The obstacles are similar in type to those which pioneers have always faced and overcome: malicious attempts to exterminate anyone who exposes evil; misunderstanding and superstition about methods of work; jealousy of individuals and groups. The devil rears his ugly head in a great variety of faces. One of the chiefs opposed the work and beat some of the workers. His people knew nothing about education, except for those boys who were learning to become lamas and who had to study the Buddhist Scriptures in the Tibetan language. The Border Mission organised schools in the district, and, after a year, the chief was so pleased with the fact that the children could read and write that he became friendly. He said: "These people you want me to drive out are Christians. Our people have been ignorant and blind for ages. Never before did we have a chance for education. The Christians are giving us what we need and we are not going to give it up." The chief's boldness stopped the attempt to frustrate the work and it is now going on with strength and vigour.

Many of the staff have been offered more profitable positions elsewhere, but most of them have stuck to the job. One of them was warned by the district magistrate that to go back to the Border might cost him his life. "I'm not a Christian myself," said the magistrate, "but I believe in you. The charges against you are false, yet I cannot protect you if you insist on going back. You had better work in a safer place." But nothing could turn the worker back, for,

if he left, the whole position would be jeopardised and a great opportunity lost.

IT is men and women of this spirit who are now carrying on in three distinct areas. First, among the Lolos, who are the strongest of these tribes and the fiercest and most primitive. Some three millions of them live high up on the mountains, from which they descend for trading and feuding. The Border Mission is the only one that has ever initiated a programme of Christian service among these folk. Second, there is the Lifan area, where the people are a loosely related group who live in fortified colonies along the vast Tibetan frontier. They are influenced by the Tibetan culture and number about a million. Third, there are the Miao tribes, among whom primary schools have been opened, and where the Border Mission works in cordial co-operation with the China Inland Mission and the English Methodist Mission. The Miaos are the most numerous of China's minority groups and are found in Yunnan, Kweichow and Szechuan.

URGENT calls have come to the Border Mission to begin work in Sinkiang, once the capital of China's largest province, and also from Tibet, where lamaism holds absolute sway over the lives and destinies of the people.

Much might be added, but enough has been told to show that this venture of faith is making a real contribution to these neglected tribes on the outskirts of China, and that the hand of God is with them in their great enterprise.

In sending the article on the following page the writer says :—

CO-OPERATION IN PAPUA

The natives of Papua—that south-eastern part of New Guinea, have been in touch with civilization for just seventy years this year. Dr. Lawes was the first white man to live in Papua. Three years later the British Government sent a representative. Throughout the years Papua has had three very fine Administrators—Sir William MacDonald, Sir George de Huite, and Sir Hubert Murray (brother of Professor Gilbert Murray). There has been no exploitation in Papua. The Government's policy has been the development of the country with and by—and for the benefit of—the natives. *All* educational, and a great deal of the medical, work has been in the hands of the missionaries, with grants from the Government, throughout these years. Government and Missions have always worked side by side in Papua. To-day, we are seeing the grand results of the work of Government and Missions combined.

¶ *Here, as in the Congo, the influence of the witch-doctor is very great.*

Medical Work in New Guinea

Constance Fairhall

IT is true, I think, to say that the people of New Guinea are riddled by fear. It is one of the answers to the question so often asked : " Why send missionaries to natives when the natives are much happier left to themselves ? " Apart from the fact that you cannot leave natives to themselves in these days of commercial enterprise and the flying machine, it is not true, I think, to say that the natives are happy—because they are always afraid, by day and by night.

They are afraid of the Spirits of the Departed which are abroad for three nights after death, and seek to return to their old haunts.

They are afraid of other tribes, some of whom they believe can makes themselves invisible and can come down over the hills at night, invisibly, and throw stones into peoples' houses—in which case someone living in that house dies. Hence our Port Moresby folk have no chimneys in their houses and seldom build windows ; if they do, they build them like shutters of thatch or tin, to close tightly at night. When the village happens to be riddled with tuberculosis, you can see what will happen in these airless houses.

They are afraid of the village sorcerers and witch-doctors. Some of these juggle with little bags of stones and make you better when you are ill (if you pay them), so they say. If you don't get better, then they say you did not pay them enough. Others will make your gardens grow (if you pay them), so they say. One of my patients in Port Moresby was old Kori, a sorceress. Every year, in the spring-time, the village folk used to pay her a lot of money, and off she would go, to the gardens. I do not know what she did there—probably sang to them. Then, if there was a good harvest, the village would give Kori a dance and a feast and a lot of garden produce ; but if a bad harvest followed, Kori went away for a holiday for a while.

Lastly, these people are afraid of each other. They are a child race, and they have to explain to themselves the reasons for illness, trouble and death. It is all explained by enemies. If you make a man angry, for any reason whatsoever, he becomes your enemy and can harm and kill you by his anger. Your enemies can send sharks to bite you in the sea and snakes on land ; they can cause lightning to strike you and, provided that they can get hold of something which belongs to you, they can go away and make medicine with it and kill you.

When the first troopship arrived at Port Moresby in the war, all the little boys got out their canoes, rowed out to the ship and dived around it for pennies, which the Australians threw overboard. The small boys have been forbidden to do this by the Government because there are sharks in the harbour ; but, being small boys, they are not interested in the Government, so there they were. It so happened that a shark had

followed the ship into the harbour, and it got one of the small boys and took his leg off: he died before anything could be done.

Speaking of this in the village later, I said to the people: "What a pity it is that you don't listen to the Government laws, because they have got some meaning." "Why worry?" said the villagers, "If he hadn't been bitten by a shark in the sea, he would have been bitten by a snake on land. You see he had an enemy who was going to get him that morning somehow or other."

THE same thing happened when I found my first cases of leprosy. I went to a dirty little village a few miles from Port Moresby, and, on a house verandah, I saw two sisters sitting, aged about eighteen and twenty years. I had never seen leprosy, but I had read about it and you could not mistake these cases. They were minus fingers and toes, and had terrible sores on their arms and legs. I had nothing with me at the time, so I went back to my hospital to get medicine and bandages, a pair of rubber gloves and a gown. When I returned, one of the girls was holding in her arms another village woman's healthy babe. When I asked the mother of the babe why she gave her healthy baby to these girls to nurse, she replied: "Oh well, they have no children of their own, and they want to nurse ours, so we let them."

I tried to find out how the girls got leprosy, and the village people said: "Oh, we can tell you that. Some years ago, some inlanders came down to this coastal village, and two men lived in the house with these girls and wanted to marry them, but, because they were inlanders, of whom we are afraid, the girls would have nothing to do with them. The men were very angry, and went back inland taking with them two of the grass skirts which the girls had worn, and some earth upon which the girls' feet had trodden. And there they are, away in that inland village, making medicine with those things and killing these girls."

The babies, according to them, would be all right, because no one was angry with them: it was just that someone was angry with the girls and was making *puripuri* medicine, and killing them.

Provided that your enemy can get hold of something which belongs to you intimately, he or she can go away with it and make medicine with it and kill the owner. From all this, it can be seen how difficult it has been, in the past, to teach these people what we mean by infection and contagion. The story of germs is to them just another of the white man's fairy stories. They know, they say, that all illness and all trouble come through the will of an enemy somewhere or other.

Often they will go to the supposed enemy and ask him to take away his anger if they pay him. Seeing a chance of ready money, he will say: "All right: if you pay me, I will take away my anger." So he goes to the house of the patient and washes his hands in water, afterwards giving the dirty water to the patient to drink; or he chews a piece of betel nut, and then gives the chewed piece to the patient to chew—showing that he has taken away his anger. The relatives then pay him and off he goes. If the patient recovers, that

is all right ; if not, they often say : " We did not pay him enough, and he is still angry." And their fear of him remains, lest he shall visit his anger on yet another member of the family.

Invariably they gave me the reasons for an enemy's anger. They had sold this enemy a dog which had died, or they owed him a bunch of bananas, and so forth : therefore, he was angry and was now getting his own back. Frequently, patients in hospital came to me and said : " We have given your medicine a trial, but we are not getting better. It is not your fault, you have done all you can, but you see we have enemies ! "

PEOPLE say : " Oh, well, if you take education and medicine to the people, they will soon lose their fears. Civilization will make all the difference." But will it ? Is it not true that the African returns from the mines dispossessed, no longer afraid of the taboos of his tribe, having learnt the white man's ways and the white man's vices, and very often the last state of that man is worse than the first ? If you empty peoples' minds of fear and superstition, you must put something in their place. Civilization has led the New Guinea man to the place where it has led the world—into a world war. Civilization is not enough. Only Christianity has the answer to all the needs of man. Only as Christians, giving peace and joy and hope, in place of superstition and fear, dare we enter the lives of these New Guinea peoples. And does Christianity work ?

In the village of Port Moresby there was a boy of sixteen, dying of tuberculosis. Whenever I went to the house, I was greeted by black looks. The parents said : " We do not want you, or your medicine, we know who is killing our son. It is that man across the street." The man across the street was a patient of mine, very ill with pneumonia. When I told the parents this, they just laughed and said : " He is lying to you : he is not ill, only pretending, so that he may sit beside his fire all day and make medicine with which he is killing our son."

When the boy died, the house was filled with mourners, tearing their faces with their finger-nails, beating their breasts and flinging themselves upon the corpse, kissing it repeatedly. Later in the day, I heard the noise of shouting and running feet in the village. The mother and father of the boy were outside the house of the so-called " sorcerer," shouting : " Come out on your verandah and we will kill you ! " The village policeman arrived and took the parents away, but so much anger and fear was engendered that the " sorcerer " had to disappear for some time.

At the same time, there was another case of tuberculosis in the village : a man of about twenty-three. He was being looked after by his old parents, both of whom remembered the coming of the first white man, Dr. Lawes, to Papua seventy years ago. They were looking after their son in a small house set aside as a temporary isolation hospital on the shore. One morning, shortly after dawn, I went down to the house, and heard the sound of quiet weeping. The old mother came to meet me.

I asked her to tell me about it. She said : " It was like this : last night our son was very tired, and so were we, so we went to sleep early ; and in the night God called him, and when we woke up, he had gone." Could you or I have put it more simply or more perfectly than did that old primitive Papuan woman ? There was no anger, and no fear. Civilization did not teach her that.

Going round the tuberculosis hospital on Gemo island one night, I found to my joy, five big tubercular boys sleeping out on the verandah : an unheard-of thing in the village, because of their fear of spirits, enemies and so on. When I asked them why they were not afraid, they replied : " Well, there are no evil spirits here, just the one great loving Spirit."

The only assistants on that island were four married men Orderlies, and an old Samoan teacher and his wife. When the first batch of lepers arrived, they came from the west on a launch and had been untended for three days. Most of them were advanced cases, unable to walk. Two died within the first week. They were not pleasant to look at, nor were they easy to nurse. Some of their dressings took more than an hour each to do, and I should have understood and forgiven if those untrained Orderlies of mine had packed up in terror and departed to their own homes, because a New Guinea man does not bind up the sores of a member of another tribe if he can help it. He will look after his own family and tribe, but these lepers were westerners, of a darker skin, and from a different language area than mine. But I do not remember, in those first difficult weeks, having to ask my Orderlies to stand by. They were loyal all through. It was not civilization that had set them free from self and from fear.

When war came, they were told that they might return to their villages if they were afraid. Three out of the four elected to stay. One said : " If I go back to my village and die there, that has no meaning ; but if I remain here at my work and am killed, that has meaning. I think, too, that if I stay here and am killed soon, that will perhaps count for as much in the eyes of God as many years' work for Him in my village."

Forty-four years ago, the Goariberi natives of the west killed and ate James Chalmers and Oliver Tomkins of the London Missionary Society. The natives of New Guinea were known to be savage and cruel. To-day, they have become almost world-famous as stretcher-bearers over the Owen Stanley ranges and are called the " Fuzzy-Wuzzy Angels" by the Australian soldiers.* I submit that it is not civilization alone that is responsible for this change from savages to angels. As one soldier writes :

" Here's to you Fuzzy-Wuzzy, savage man of tender heart,
We the fighters, we the wounded—we have seen you play a part
That will ever be remembered when the warrior tales are told,
How you showed us in New Guinea something finer than its gold."

*Several contributions paying tribute to the " Fuzzy Wuzzy Angels," appeared in the July-August number of *World Dominion*, 1944.

Medicine man, priest and super-sleuth.

The Witch-Doctor in Congo

Stanley G. Browne

OPINIONS may properly differ regarding the relative importance of the various hindrances to the spread of the Gospel among the primitive tribes of Central Africa, but all those with first-hand experience will agree that the power of the past is one of the greatest hindrances—if not the greatest—confronting the Christian evangelist. And the power of the past is concentrated in, and typified most powerfully by, the witch-doctor. Opinions may likewise differ regarding the best means of combating this power of the past ; the writer would suggest that the witness and work of the medical evangelist—white or indigenous—provide a most effective means of undermining the influence of the witch-doctor, minimizing his power and overthrowing his prestige.

Primitive communities, whatever tribal loyalties and clannish traditions they may observe, are oftentimes cruel and callous. Indifference to suffering and an open-eyed tolerance of cruelty, are features of African life that surprise and shock the white visitor, whose outlook is largely and unconsciously determined by his Christian heritage. It is not only that " the heathen in his blindness bows down to wood and stone ", but that such worship engenders a totally wrong attitude to pain and suffering.

The witch-doctor in Central Africa is the leading advocate of the old customs and traditions, the champion of old rites and ceremonies, the shrewd and influential opponent of progress and enlightenment. It may be partly true that his power is on the wane, and that his activities are restricted by the march of civilization and by the interference of wise administrators, but in the hearts of the primitive villagers he still reigns supreme and unchallenged. His whole influence tells against the spread of the Gospel.

The objection may be raised that this somewhat picturesque figure lives only in the pages of ancient books of travel or confined within the dusty covers of old missionary magazines. No, he is still with us. Stripped he may be of some of his finery, and bereft of some of his old-time unbridled power, but he still exists as a sinister opponent of the Gospel.

When we attempt an analysis, we see that the so-called " witch-doctor " may exercise one or more of three functions, which may be historically and actually distinct. In a primitive community, where the prevalent animism is unorganized and unsystematized, one man may discharge all three functions as occasion demands, or he may confine himself—by personal preference, or by desire of the local community—to one or other of these functions.

The first function we recognize is that of *medicine-man*. He is a primitive herbalist, with a

knowledge (usually most meagre and scrappy) of herbs and simples. This knowledge he has most often obtained from his father, for there is a family tradition in many districts. He knows that extracts of parts of forest plants (leaves, bark, sap, roots, and so forth), may have a physiological effect. The commonest method of extraction which he employs, is that of making a decoction or watery extract, or making an infusion by boiling. In the tribes now concerning us, his methods are crude and his knowledge is woefully scanty. He seems to try to treat obvious symptoms, or groups of symptoms, without making any definite diagnosis. Some very typical diseases he may recognize, such as smallpox or pulmonary tuberculosis ; but he cannot distinguish between diseases that may have one or more features in common.

HIS knowledge of the drugs he uses is similarly scanty and unscientific. In one part of the district, the decoction obtained from a certain plant may be used as a cure for " dysentery " ; in another part, the same plant will be employed against sleeping sickness, or headache. Again, there is no standardization of extracts, and the powerful poisons employed in unknown doses often cause death.

This acquaintance with powerful poisons may be of use to the tribe for the production of arrow-poisons, or poisons for placing in forest pools to kill mud-fish, or poisons for killing animals. But the lack of real knowledge of the action of these substances and the absence of standardization, make their employment by the medicine-man for treating human beings a dangerous practice, leading too often to fatal results. Time and time again, we see babies, and adults, too, dying as the results of enemata administered by the local medicine-man ; or the mother may herself prepare and give the fatal injection. The effect may be a local severe inflammation of the passage ; or the active principle may be absorbed and produce death by direct action on the brain.

I once saw a baby of eleven months who had passed an india-rubber cast of the large intestine : to treat an attack of diarrhoea, a medicine-man had given her, some weeks previously, a rectal injection of milky latex from a rubber vine —without untoward results, strange to relate. One of my early operation cases was a man who had a large tumour in the caecum, which proved to be a mass of coagulated latex ; a medicine-man had given him a draught of latex by the mouth as a treatment for intestinal worms.

Even cases of fracture are sometimes treated by medicine-men, although the patients have seen in others the end-results that are glaringly bad and that lead to much disability.

The usual treatment for conjunctivitis is the local insufflation of native pepper powder, which naturally produces the most painful inflammation. " Scarification " is the universal treatment for all kinds of deep-seated pain. A piece of native string tightly tied around the forehead is the panacea for all headaches, however caused.

The medical missionary on his rounds in these primitive districts

finds a God-given opportunity for using his skill and exerting his influence for right. Sometimes I invite the local medicine-man to sit by my side as I examine and treat patients ; once a venturesome medicine-man summoned up sufficient courage to sniff the chloroform I was administering to a patient in an outlying village, and was a most interested spectator of the operation.

The Christian medical assistants in charge of village dispensaries, too, exert a tremendous influence in favour of the Gospel by means of their skill and Christian witness. They are constantly in touch with the ignorant and superstitious villagers, and can counteract the power of the medicine-man by their medical work, and by the demonstration of the results of right treatment with standardized drugs, once a correct diagnosis has been made. Then, by their specifically Christian witness, they are able to speak of a system based on cause and effect : God's world is a " reasonable " world, and He wants His creatures to be fit and healthy. Christ died that we might have life more abundant.

The second function we may recognize in the so-called witch-doctor, is that of " *priest.*" In such a primitive community, there is little that is systematized about beliefs and fears : their's is a crude mixture of animism and fetishism. All-pervading evil spirits are definitely malevolent, and must be placated and propitiated. The local " priest " is the acknowledged leader ; he knows all about things, or at least more than anybody else in the village. He alone is able to placate the powerful spirits residing in special sites or objects. He blesses crops or fishing expeditions. In some villages, he arranges for the cutting of tribal marks, though this practice is now more commonly the responsibility of the elders of the family. Similarly, with the chipping or filing of the incisor teeth ; the " priest " instructs, even if he does not carry out the practice.

THE " priest " also makes and blesses various objects, such as charms and fetishes. A short cylinder of wood, threaded on a piece of native string, and blessed by the " priest," is still regarded as a sufficient guarantee against the power of evil spirits to cause disease, or ill-luck or death. In our contacts with primitive folk when itinerating in the district, and even when examining children attending our Infant Welfare Clinics from neighbouring heathen villages, we often find such charms tied around the trunk or arm of babies and grown-up children. The ignorant and superstitious women of the district—often the reservoir of tradition and the bitter champions of old-time customs—encourage the younger women to continue to have faith in the charms and fetishes of the " priest." These customs die hard ; and even when a child is seen to be suffering from the very disease for which the charm is worn and invoked, the superstitious mother naively retains some semblance of belief in the efficacy of the charm and hesitates to discard it.

The doctor, by reason of his intimate contact with these simple

people when they are ill, is able to demonstrate the futility of their blind belief, and to suggest a faith in the risen Christ, Who is Himself more powerful than the greatest evil spirit, more constantly present and nearer than any spirit conjured up by the "priest" or celebrated in tribal song or tradition. "Perfect love casteth out fear," and the helpfulness and kindliness shown to the individual sufferer in distant dispensary or in central hospital, often serves as a means of introducing him to the Lord Christ. The demonstration of the relation of general and special hygiene to disease, has an effect on individual and communal health, as well as on the ascendancy of the local "priest" and his beliefs and influence. A moral battle is won every time a native medical evangelist shows a group of unlettered savages a malarial parasite or a tubercle bacillus under the microscope.

The third function we may recognize in the witch-doctor is that of *detective*. He is the policeman, the super-sleuth, the personification of Scotland Yard in the primitive community. In native eyes, he is working for the good of all by discovering and uncovering the anti-social elements that cause sickness and death. Hence, we realize his influence and power in the village or district; we see that he is firmly entrenched in the thought and traditions of the community, and that it is a difficult matter to eradicate him. Since he is regarded as the protector of the community against subversive influences, the people ordinarily resent any interference with his work

This was borne in upon me in my most dramatic encounter with a witch-doctor playing the role of detective. I shall never forget the awful sinister feeling that came over me as I walked into a great ring of primitive forest-dwellers, gazing with intent fascination on the gyrations and gesticulations of a witch-doctor, who was dressed in leopard skin, with a headpiece of red and grey parrot feathers. He was about to administer the poison ordeal to selected people accused of having caused the death of several men in the village.

WHEN the drumming had subsided, I was able to pacify the audience somewhat, and to inquire as to the *bona fides* of the witch-doctor. At first, the crowd was definitely hostile to the white interrupter of what was to them a judicial ceremony; but I appealed to an ex-patient in the crowd from whom I had some months previously removed a tumour in the distant hospital, and then to some sleeping-sickness patients who had been under treatment at one of our dispensaries. No, the witch-doctor was powerless to remove a large tumour, or to cure a single case of trypanosomiasis. His proferred credentials I proved to be false, and his professed skill was a hollow sham.

As the feeling of the crowd was veering in favour of the superiority of the white man's medicine, I was able to preach Christ to them, and to show how He, the conqueror of sin and death, was able to give them clean hearts, just as the doctor's aim was to give them clean, healthy villages.

¶ *In the French Ivory Coast, there would undoubtedly be less sickness and death if there were fewer fetish pots.*

Fetishism and Witchcraft

William Purves

FETISHISM, the religion practised by the majority of African tribes, is the practice of worshipping animate or inanimate objects, such as plants, trees, rocks, reptiles, birds or animals ; or natural and artificial objects, such as bones and teeth of animals, coloured cord, leaves and carved wood. The fetisher (or animist) is so called because he regards these objects with a feeling of awe, as having mysterious powers, or as being the representative or habitation of a deity or an evil spirit. He believes that these demons constantly prowl around to injure him or to bring destruction on his family, house and plantation.

Like a child who hears thunder and cries with fear because he cannot understand, so the native, seeing the awful darkness of the night, and hearing daily of sickness and death, and not being able to understand them, is afraid. In his gross ignorance, he seems unwilling or incapable of discerning and deducing from the clear inner witness of conscience, and the outer witness of nature, the goodness, wisdom and omnipotence of God, and his heart is darkened. The Bible verse certainly speaks of him, " When they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened."

The native thinks that there is " something " outside of himself that is not gracious, but malicious, which would do him harm. In an effort at self-preservation, he seeks to appease this " something's " malevolence by making, or taking, an object as a fetish. This he takes to another native who vaunts himself as having experience and superior knowledge of these things, and, for a sum of money, he pours out some palm-beer as a libation in honour of the evil spirit and invites it to inhabit the fetish.

This native " priest " is the witch-doctor. A fetish has no intrinsic value, and is often composed of rubbish. It, therefore, has no power, by itself, but its merit lies in the fact that it has been dedicated to a spirit and it has now become an envelope containing a spiritual power that will be at its possessor's service. By this wooing and winning of the spirit, he has its protection and not its hostility.

Each fetish corresponds to a particular need : for example, the one that gives protection against snakes is powerless to protect the crops against the ravages of elephants or locusts, and the one that keeps the wives faithful to their husbands cannot keep the body in good health. It is not surprising, therefore, that the African has an array of assorted fetishes. They are his well-stocked armoury against the attacks of his spiritual enemies. They hang in the houses, in the plantations, on the body, and by the road-side. This credulity of the pagan has been exploited by

the crafty Moslems from the north, who make, and sell at a high price, leather amulets and phylacteries which enclose a verse of the Koran. These are guaranteed to be strong "medicine" to preserve the wearer from danger or disease. They are worn around the neck or brow or arm.

The truth of God, which could have been known, has therefore been replaced by a lie—the fetish. The African did not seek to know God, and in place of true worship he established fetishism.

In another downward step in his departure from the truth, the African introduced sacrifices into his cult. These may be with or without the shedding of blood. By the side of the paths leading to the villages there can often be seen small mud altars and a number of earthenware pots containing a variety of fetishes. Overhead is a straw and stick roof to shelter them from the rain and sun. As a sacrifice, there will be, perhaps, some eggs (which are usually bad), palm-nuts and red pepper. A native does not sacrifice anything of value unless he is sure of sharing in its disposal.

Some of the ritual seen in the ceremony of the African sacrifice suggests that it may have had its origin in a very ancient and more elaborate form.

During a trek in the Ivory Coast among the Gouro tribe in 1942, I saw a scrawny old witch-doctor offering a sacrifice of a white cock. He mumbled incantations and waved the bird around in one hand, and poured out a libation of palm-beer on the ground with the other. Are these the relics of the wave-offering and drink-offering of the Jewish service of sacrifices, practised thousands of years ago? Again, very often after a sacrifice, the blood is sprinkled on the supports and lintel of the door of the house, in the belief that the family within will be protected from evil. Can this be a relic of the Passover? There may be a connection somewhere in past history, but, unlike the Jewish sacrifice, that of the Gouro is never made as a propitiation for sin.

Sacrifices are offered to dead parents, and a Gouro will tell you with all sincerity that, should he fail to do this, his deceased "loved ones" would kill him.

THESE people believe that the cocks, sheep, goats and cattle sacrificed, pass into the world of spirits, called *Ya dwa mami*, there to become the property of the dead parents. When the sacrificer himself comes to die, this livestock becomes the joint property of parents and children. They know that they cannot lay up for themselves treasure upon earth, for either it perishes and leaves them, or they die and leave it. Therefore, by sacrifice, they translate it away from their fragile mud and straw villages to the *Ya dwa mami*, where "thieves do not break through and steal." At the same time, they ensure that where they will be, there will their treasure be also. Their idea of a life beyond death similar to the present life is not a proof of their spirituality, but is a confirmation that their outlook on life, and eternity, is wholly materialistic.

Outside the huts can be seen, on a forked pole or branch of a tree, the earthenware pot that is dedicated to the departed spirits. Fetishes hang from it, and feathers

"Rising up from grief and tears"

The latest survey shows that of the pre-war Jewish population of 3,500,000 in Poland, only 30,000 remain: 250,000 out of nearly 1,000,000 are still in Hungary, and 10,000 out of 75,000 in Yugo-Slavia. These are the figures of only three countries. In the last 10 years about 5,000,000 have been killed in the Nazi endeavour to exterminate the Jewish race in Europe.

We have planned to re-enter the Continent at the earliest opportunity and many of those who have survived must be our charge. We have accepted this great task of assisting Hebrew Christians confident of the support of our readers.

Will you please send a special gift to the Treasurer, the Rev. Harcourt Samuel, "Shalom," 8 Brockenhurst Road, Ramsgate

Refugee Relief Fund
of the
INTERNATIONAL HEBREW CHRISTIAN ALLIANCE

The education problem

in the mission fields is becoming increasingly prominent. Government authorities are encouraging the spread of Schools and in consequence the demands made on the Mission are greater than ever. The Government has expressed gratitude now that we are responsible for two areas in Tanganyika Territory: Nyasa as well as Unyamwezi where we have worked for many years. Thus, yet another Mission Field increases our commitments. It is the desire of the Missionaries and the Colonial Government to extend our work amongst the women and girls, and a woman doctor and small hospitals in each of these areas would be much welcomed.

Will you please help us to meet our increased expenditure?

Contributions will be gratefully acknowledged by Horace E. Lindsey, Hon. Secretary,

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Converts from heathenism are three times as many as the number of the home members of the Moravian Church, one in every seventy-five of whom are Missionaries as compared with about one in five thousand among Protestant Churches generally.

FOREIGN STAMPS will be gratefully received, the sale of which helps the funds of the Association.

stick to its rim in the dried blood of the sacrifices. Inside, rainwater collects and becomes stagnant, making a perfect breeding place for thousands of mosquito larvae. If there are 100 fetish pots in a village, how many mosquitoes will there be in a month's time? There would undoubtedly be less malaria, yellow-fever and elephantiasis—less sickness and death, if there were fewer fetish pots.

When trekking in the north-west corner of this tribe, my wife and I were given a house, before which there were the usual fetishes and fetish pots. Inside the house there was a large pot full of water, from which a strange plant thrust its head as though to save itself from drowning. Various fetishes and rotten eggs hung around it. It was a small house, so I asked the owner if he would remove the pot so that we could set up our folding table. When he took it out of the house, I saw that the water contained hundreds of wriggling mosquito larvae. I urged him to empty it, but he refused, insisting that if he did, his dead parents would destroy him. Some people ran away in fear on seeing the pot evicted from its abode.

The witch-doctor is responsible for making Africa the "dark continent." He commands when or what a man should sacrifice; he dedicates the fetishes to the demons, prepares medicine or poisons and performs the "mummery" over the sick. He is feared by all, and his word is law, and final in the village discussions. The poison cup, cannibalism, the horrible practices of oppression and cruelty, are all the products of his crafty mind. He claims to have the supernatural gift of metamorphosis, and can transform himself, he claims, into a bird, allowing him to move speedily from village to village, or region to region. He insists that he is endowed with mysterious faculties that permit him to see and keep in constant touch with the spirits.

THE business of village or regional witch-doctor in the Gouro tribe is divided into several branches, each managed by different individuals. A witch-doctor can practise in sorcery as a *Bla*, a *Gye*, a *Zambli*, a "beer-gazer," a "fire-gazer," or a "rat-man." These last three are fortune-tellers, and are the most wicked and dangerous of them all. They claim that, by watching the bubbles which rise to the surface of palm-beer during fermentation, they can forecast the future. They claim also that the future is revealed to them as they gaze into the red embers of a fire. They are the African model of the crystal-gazer of Europe.

The rat-man holds that he can declare the future by means of his rat. This he keeps in an earthenware pot, which has an upper and a lower section. The rat stays in the lower part. In the upper, the fetisher places a tortoise-shell containing twelve uniformly arranged bones and cowry shells and some rice chaff to attract the rat. The lid is then closed and the rat-man taps the pot, murmurs his magic formula and hopes that the rat will mount from the lower section to the top, through the hole that is made for that purpose, and that, in snuffling among the chaff, it will place the bones and shells in a favourable position to forecast a

happy future for his customer. According to the disarrangement of the bones the rat-man moulds his predictions.

In a certain village, a man was ill, and his wife, wanting him to be healed, consulted the rat-man. She was told that the rat, by disarranging the bones and shells, had said that two women in the village were trying to kill her husband, and, to save him, she must give the rat-man a native blanket, a goat and a chicken. This she did, but after seven months her husband was still very ill. On consulting the witch-doctor, he said that an old woman was the cause of the sickness. She then went and prepared poison from tan bark and secretly mixed it in the old woman's food, believing that if she were innocent she would vomit it up, and if guilty, she would die. Another relative of the sick man beat the old woman. Fortunately, she vomited the poison, but it does not always happen that way, and murder is committed.

One night, in a native village, I was awakened by loud shouting, the blowing of a horn and a whistle, followed by the tinkling of a bell. This uproar continued for five hours, and I got little sleep. As it was my first trek, and I was a novice, I did not tell the broadcaster to close down his serenade, as I would have done had it happened later on. In the morning, I learned that the night's performer had been a witch-doctor of the *Bla* type. He fulfils his office in urging, menacing and advising the people (especially the chiefs) to sacrifice a goat or a sheep. He, no doubt, takes the lion's share of the kill. The following day, a man died. He had been ill for six days, but we had met him the evening before the *Bla* performed. It was said that he had refused to sacrifice as requested by this *Bla*, and so his dead parents had killed him. Doubtless, the witch-doctor would have told the truth if he had said that he had poisoned him.

In another village I saw a witch-doctor performing his rites over a miserably sick man who lay on a mat. Small, blood-splashed gourds with white feathers adhering to the congealed blood, lay on the ground, alongside horns and bunches of brass bells. The craft and deceit of the witch-doctor is but a poor answer to the implicit faith of those who solicit his help.

I happened to be in a village one day when it was, for some reason or other, on holiday. Any reason, big or small, is welcome to the native if it can produce dancing, beer and tom-toms. That day, these tom-toms were throbbing, and there was the rhythmic thud of bare feet on the ground. How quickly their feet move ! And how energetic and strong are the drummers ! A *Zambli* was there, too, to add to the fun. He is a devil-dancing witch-doctor, and the people believe that he lives in the forest, that he had come to their village before dawn and would return to his savage haunts in the evening. All are afraid of him and give him whatever he asks in case he causes sickness to come upon them. He wore a highly-coloured mask, like a dog's head, with horns ; a straw cape and skirt ; canvas leggings ; straw anklets and iron bells on his wrists. Behind him trailed a leopard-skin and tail. He came and danced before me, and I took a photograph

of him. His train-bearer then asked for a gift, but when none was forthcoming the *Zambli* went off, displeased, to dance in another part of the village.

MY first meeting with the *Gye* witch-doctor was in the eastern part of the Gouros. About two o'clock one morning we were awakened by two men shouting in unison and someone else blowing a whistle and cracking a whip quite close to our house. These were the *Gye* devil-men calling the people to give them goats, sheep and dogs to eat. They were making such a noise that I got up, and, putting on my shoes, crossed into the village. In the pale moonlight of a half-moon, I could see four or five men amongst the conical huts. One of them had a large whip in his hand, which he frequently cracked and in the silent air it sounded like a pistol-shot. They were devil-men, but, on seeing me, they all, except the one with the whip, took to their heels and disappeared. I told this man that they were making too much noise. He apologized and explained that he was there to frighten the women and children. He pointed to a large, grotesque wooden mask which lay on the ground at his feet, its glaring eyes and toothed mouth well-defined in the moonlight.

The women and children are afraid of these *Gyes*, for they believe that they will drop dead if they catch sight of them. While the whistling and hullabaloo is going on, the women crouch in the farthest corner of their huts, terrified, with their native blankets held tightly over their eyes. As the six men had now drawn near me, I spoke firmly to them, telling them to clear off and finish their noisy performance elsewhere. Later, I heard a dog howling and growling, and learned in the morning that someone, to " gain health, wealth and many children," had given the devil-men a dog to kill and eat.

The witch trials and criminal hunts are as exciting as they are dramatic. The hunter of a paramount chief had died very suddenly, and, strange to say, was buried very suddenly also, being interred two hours after his death. It was evident that there had been foul play, but the elders of the village insisted that someone had eaten the man's spirit and that death had naturally followed. It was decided to use a fetish to find the spiritual cannibal.

Two husky young men took a wooden pestle, which is ordinarily used to mash bananas and nyams in the wooden mortars, and, standing one behind the other, placed it on their right shoulders. The witch-doctor had already fastened his fetish, enclosed in leaves, to the centre of the pestle, and now began to address it in a low, petting voice, entreating it to lead its bearers to the murderer.

Immediately, the two men stiffened, became tense and moved forward jerkily like mechanical figures. They stopped, their bodies leaned backward, then to the right, then the man in front suddenly swung round to the left, the pestle twisting as if it were alive. The true direction was uncertain. The witch-doctor waved a handful of leaves in front of them, and, in a monotonous voice, encouraged and coaxed his two assistants and fetish to find the

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right direction. The porters suddenly bounded forward, scattering the crowd right and left, and, with the witch-doctor in pursuit, they careered between the houses like a ship under pressure of full sail.

THEY stopped before a house, swaying back and forth, the pestle pointing to the door. They advanced, retreated, and abruptly set off at a run to another spot. There, they hesitated, the pestle seemed to weigh them down and they kept their feet with difficulty. It twisted and turned and seemed to want to jump from their shoulders. Their faces were pain-distorted as they clamped it down with hands and forearms. Sweat rolled down their faces and bare backs. First one man, and then the other, was swung round and fell, the pestle desperately gripped as if it were part of him.

Among the spectators, the excitement was intense, everyone taking part in spirit and voice in this fierce struggle of the fetish to guide its bearers to the guilty party.

The two performers moved round the circle of onlookers and stopped in front of a young woman. Suddenly they rushed upon her: she flew and took refuge in the crowd; the pestle and its bearers pursued her, struggling over men and women in their efforts to reach her. They were at last restrained, and fell exhausted to the ground. The "murderess" had been found, and the fetish, in co-operation with the witch-doctor, had once again revealed the "guilty" one. She will be charged in the native court and fined several thousands of francs for having eaten the spirit of the dead man, thus causing his death.

IF the truth were told, and the body exhumed, it would be found that the man had been killed by poison, and that the real murderer was still at large: perhaps he will be one of those who will sit in judgment on the accused woman. She will not defend herself: she will be told, and will consequently believe, that she committed the spiritual cannibalism in her sleep. The whole thing is a good piece of acting by the men carrying the pestle, and an exhibition of showmanship and auto-suggestion on the part of the witch-doctors.

DOES IT MATTER?

"It does not matter what a man believes if he is only sincere" is a common phrase. Unfortunately, the danger of a wrong belief is in direct proportion to the sincerity with which it is held. Previous to the outbreak of plague in Mongolia and Manchuria in 1911, I was passing a Chinese house in Mongolia, by the side of which there was a little erection like a dog-kennel. In this, the householder kept a rat which he worshipped. Fleas could have travelled to Europe in the first-class carriages of the Trans-Siberian line. The staff of the Union Medical College in Peking and of the Mukden Medical College co-operated in stamping out the plague.

¶ *Adapted by the Religious Digest from the International Journal of Religious Education, December, 1944.*

When Miracles Occur

Frank A. Laubach

FOR two years it has been my practice to urge congregations to pray while I speak. "I am very sensitive," I tell them, "and know whether you are praying for me. I know when one of you lets me down, I feel you when you are praying for me, and I like it. A miracle always occurs when *every* person in a congregation prays with all his might while the pastor preaches. If it does not happen to-day somebody has let us down. Don't you want to try an experiment which perhaps you never saw tried before? What happens, we are trying to discover, when *everybody* prays?"

The results are always fine and sometimes miraculous. It feels like solid steel when everybody is praying together. At Koronis Camp, one evening last year, the group became so trained that they prayed with great intensity and unanimity. It felt good. Always when congregations pray with great earnestness and unanimity I feel lifted almost as though an invisible arm lifted me, my heart burns, tears lie close, and ideas come fresh and far beyond those I had written in my notes. Commonplace truth glows and burns. I have come to the conclusion that a congregation is just as important in the making of a great sermon as the pastor, perhaps more important.

In these experiences we have some of the same conditions as those they had at Pentecost, "all continued with one accord in prayer and supplication . . . when the day of Pentecost was come they were all with one accord in one place . . . And they continuing daily with one accord in the temple, and breaking of bread from house to house, did eat their meat with gladness and singleness of heart." Somebody ought to make a study of the manifestations of the Holy Spirit in the history of the Church and discover whether or not the following statement would fit the facts: "The Holy Spirit, ever eager to break through upon groups of Christians, needs perfect loving, joyous prayerful unity before this can happen."

It has been the vogue among us educated people to look down upon the ignorant people among whom manifestations of the Spirit are most common. But it will do us educated people no harm to ask ourselves (at least once in our lifetime) this question: "Do the simple people fulfil the conditions for the coming of the Holy Spirit better than we do? Is there an utter surrender to faith and a oneness of spirit, is there a sharing of all they have with one another, in a Negro camp meeting, such as we seldom achieve in a congregation of well-to-do people?"

When I preach to a congregation of wealthy and educated people, I feel the atmosphere charged with attitudes which must keep the Holy Spirit out: *critical* about the language the preacher uses; it must be choice English; *critical* about the ideas he expresses. I

feel they are sitting in judgement over my style.

Many in the educated congregation are "sicklied o'er with the pale cast of thought": they hold theological doubts—"how much is true?" or practical doubts—"how far dare we go with these teachings of Jesus?"

So one may ask: is the reason why some Negroes have these "extreme" manifestations of the Holy Spirit because they, and they alone, fulfil the conditions which are necessary before the Holy Spirit will come? Because we do not receive the Spirit under these wrong conditions we think these "spirit manifestations" are produced by ignorance; whereas they may really depend upon faith, unity of spirit, generosity, utter penitence, and humility.

Some of us *are* having unexpected and marvellous visitations of the Holy Spirit among highly educated people when they become as humble and loving as the Negroes. There have not yet been two of these alike, so we always expect the unexpected. We all know that small groups of people can band themselves together in prayer and if they persist long enough and earnestly enough can set a Church on fire.

Sometimes we enter a church and sit incognito at the back and pray for the service. Little by little the spiritual temperature rises and the preacher takes on a new power. It may be that studies now being made in thought transference will have something to say to us about this some day. Surely we have but found a channel hitherto unknown to us through which the Holy Spirit operates.

When man ceases to worship God, he worships man, with disastrous results.

The Modern Exposure of Humanism

WE would like to express our profound admiration for the great work that Dr. Laubach has done in the fight against illiteracy throughout the world, and we would call attention to the importance of the preceding article. *World Dominion* intends to do everything possible to assist in implementing the epoch-making Report of the Archbishops' Commission on Evangelism, entitled *Towards the Conversion of England*, and articles like Dr. Laubach's are a valuable contribution to this end. We invite suggestions from our readers at home and overseas. We have had experiences of nation-wide revival, but all too rarely, because we have not fulfilled the conditions. We pray, and ask our readers to pray, for a world-wide revival. The following is a quotation from the Report:

"We turn from the reinforcement which the humanist view of life has received in our times, to the shock which it has recently sustained. It is the shock of shattering disillusionment. The trust in human progress (evidenced in the last war by the high hopes we entertained of a better social order) has been pulverized by the brutal logic of events. Instead of man being 'the master of things,' he finds himself their slave—the serf of the very civilization that he has created, and the powerless victim of mechanical laws of his own devising. It is not a man who has been set free, but the blind materialistic forces he has set free. The machine has taken charge of its directors and reduced the common people to mere cogs in its wheels."

THE CHURCH AND PUBLICITY

Church Leaders are waking up to the value of publicity, especially in the press.

Newman Watts, a London journalist, made a practical move towards publicising the Church and its gospel when he founded his *School of Religious Journalism*. If clergymen, ministers and others are to get at the non-Church public through the Press they must learn how to write.

Students of the S.R.J. are having real success. A. R. Bone, of Chalfont St. Giles, has been writing a "Thought for the Week" paragraph in the local newspaper for two years. Rev. W. E. Goundry has been writing a religious article in the *Sevenoaks Chronicle* over a long period. S. Kirkham, a Diocesan Lay Reader, has had a number of "To-day's Prayer" features in the *Sheffield Telegraph*. Rev. J. Calvert Cariss, of Heathfield, has been contributing a weekly religious article to the *Sussex Express and County Herald* and has got into the *Evening Argus*. Rev. H. H. Griswell, of Launceston, has had successes in the *Cornish and Devon Post*. F. O. Pascoe reports that he has been contributing a Saturday Sermon for nearly two years to the *Western Morning News*. Rev. F. G. Pruce was asked to undertake the Church News Column in the *Croydon Times*.

Others could be mentioned such as Rev. S. J. Jolliffe, of Chesham, who writes a regular short religious feature for the *Bucks Examiner*; and dozens of students who have had odd religious articles accepted in secular papers. These folk are doing real publicity for the Church and the Gospel.

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¶ *Friendships that will stand the separation of space and the lapse of time.*

Some of My Chinese Friends

Frank Balchin

MOST Englishman's ideas of the Chinese have, in the past, been absurdly wide of the mark, and, while it is to be hoped that closer contact and the persistent dissemination of information by missionary societies have borne some fruit, there are doubtless still a number of people who think that the Chinese are a yellow, slit-eyed, taciturn race, who conceal their emotions under a mask of impassiveness.

There are, of course, great differences between Europeans and Orientals, but friendship between East and West is possible and natural when, having grasped and allowed for not merely the differences of appearance and language, but also the subtler differences of racial psychology and outlook, we come to the essential humanity beneath ; and, seeing that those things that unite us are greater than those that divide, begin to take each other for granted. For Christians, this acceptance of the other man, whoever he may be, is an acceptance of his being in God ; he is my brother and my friend because we worship the same Father and acknowledge the same Lord.

This little preamble is necessary to explain why I should write about my Chinese colleagues. After all, a minister in England would not commit himself to little character-sketches of the friends he made in his last pastorate, so why should a minister from China ? I do so to show what sort of people the Chinese are, and to show that, while all the paraphernalia of missions is important, the fellowship in Christ of English and Chinese Christians, to which it is leading, is even more important.

NIU Bun-seng, at forty-five, is one of the most vigorous of our South Fukien pastors. With his straight nose, firm jaw, close-cropped hair and swinging stride, he reminds me of the pictures of Roman soldiers which I have seen in history-books. He is a true countryman, as was his father and his father before him. His pastoral duties do not prevent him from cultivating a big vegetable garden all the year round, and putting in a week or two of hard work in the fields at harvest-time. He is the only ordained man I know who can carry an eighty-pound load for twenty miles. He carries it, like all Chinese labourers, on a bamboo pole. The burden to be carried is divided in two and each half hung from the ends of the pole, which is slung at right-angles across the shoulder.

Two or three years ago Pastor Niu had typhoid, and had it badly. Everyone thought he was going to die : in fact, he thought so himself. His sunken eyes flickered dully from their sockets and his blackened lips retracted, making his face look like a grinning corpse. Every now and again he moaned, "*Tek-khak si*"—"I'll certainly die." God knows why a man of his will-power should give in like that. Two colleagues, Mr. Phillips

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and Mr. Griffiths, were staying at my house in Changchow, Fukien, at the time, and they both went over to the mission hospital there, where Pastor Niu was lying, to cheer him up. We did what we could for him, and, by a miracle, he recovered his faith in life and pulled through. Within the next two years he lost two of his children. This sort of thing tests anyone's faith. Niu Bun-seng stood firm as a rock. Need I say that he is an ideal sick-visitor ?

A THING which I have often noticed about Niu is his gift for conversational evangelism. I have seen him sit down casually among a group of old cronies and, after a few preliminary enquiries about sons and daughters, ask : " Let's see, who do you worship round here ? " " Oh, we worship Thi' kong," they will say. (*Thi'* means " heaven " : *kong* means " nobleman," it also means " Grandfather "). " We are much closer to our God," says Pastor Niu, " we worship the Heavenly Father."

Once he made use of a local proverb : " *Thi'-si* " ; *chiah Thi'* : *chiah toe* " (We are born of heaven and nourished by heaven and earth). " Doesn't that show ? " he said " that worship is as natural as eating ? " You eat three meals a day to nourish your body ; why do you never think of nourishing your soul ? " A Buddhist said to him : " We use incense to worship, what do you use ? " " We use the heart," he replied. Once he was nearly caught by a new hearer who said, " You tell us to pray over our meals. Well, yesterday, while I prayed over my dinner, the dog ate it." " That," said Pastor Niu, " was to teach you patience and endurance."

Niu Bun-seng is not just a clever evangelist. He is a plain, hard worker. He cares faithfully for his flock and all their little ills, and patiently endures the jealousies of his deacons and all the pin-pricks from friends and enemies that beset a minister anywhere. When he was a country bumpkin of sixteen or seventeen, whose mother had died and whose father had just been drowned crossing a flooded river, Mr. Slater—the present Secretary of the China Christian Universities' Committee—who was then in South Fukien, found him and put him to school and set his feet on the right path. Since then Niu Bun-seng has given twenty years of devoted service to his native district of Tio-thoa, and I hope he will be there for many years yet.

One of the most prosperous places in this Tio-thoa district is the hamlet of Giam-khoe. A few years ago the preacher there so far forgot himself as to elope with a church-member, who later became his concubine. This reversion to lower standards was, of course, a stumbling block to all who were in any way interested in Christianity. After that unfortunate experience the Presbytery felt that they would have to put one of their best men there to remove the bad impression. I was glad to be able to recommend to the Church, Ng Kok-koan, a young man who, after leaving college, had spent two years at a big church in Changchow.

Kok-koan is one of the cheerfullest souls I have ever met. He has a large mouth, a flat nose and rather bulbous eyes, so, when he

smiles, which is very often, his face beams like the sun. He was married some little while before going to Giam-khoe, and now has a daughter. I shall always remember that wedding, and so will a lot of other people.

THERE was a feast in the evening —a Chinese wedding feast, with crabs, fish, pig's brains, shark's fins, chicken, duck, pork and the famous eight-flavoured rice to end with. Next day, about sixty of the eighty guests were writhing on beds of pain. Some blamed the hot weather, some the cook, and others the fish-courses ; some even blamed themselves. About two years afterwards, quite by chance, I learned the real reason. Wine and sweet tea were served at the feast. The sweet tea gave out. One of the bridegroom's friends, with naive memories of the Bible, immediately filled up all the tea-pots with some well-water that was conveniently standing by in earthenware jars. Unfortunately, it did not become wine, or sweet tea. It did not even become free from infection. One does not drink unboiled water in China without paying the penalty. Only a cheerful temperament could live down the loss of face of an incident like that !

Kok-koan is a very good preacher. Like so many of the Chinese, he is a born actor, and has a rare gift for story-telling. Once, when we were holding a short-term school in Giam-khoe, he told the story of the Pilgrim's Progress, chapter by chapter, with such dramatic intensity that several girls screamed when Christian walked past the lions.

Kok-koan has been busy ever since he went to Giam-khoe, but perhaps his busiest time was when his father-in-law was kidnapped by bandits last year. The old man was caught while he was gathering his fruit harvest, and held for a hundred days while the bandits haggled over the ransom. This sort of thing is not supposed to happen in modern China, but unfortunately it does, though not very often. Kok-koan was a great help to his wife's family in these days, and, although I was afraid that he might be tempted to neglect his church, I respected him for what he was doing, because, according to Chinese ethics, the son-in-law has no such obligations towards the wife's family.

Once, the police came round with a form for foreigners to fill in. It was the usual sort of thing —name, age, sex, profession, and so on. At the end were a number of personal questions, one of them being : " Who is your best friend in China ? " I explained to the policeman that no Government had a right to ask that sort of thing, and that, anyway, I was not going to force any of my friends to go bail if I were jailed for subversive opinions. To all this the policeman cordially agreed, showing that, in spite of certain regrettable bureaucratic tendencies on the part of the local authorities, democracy was not quite dead. So I answered " None " to all the personal bits, and left it at that.

I have since wondered what name I would have put down if I had been forced to a decision. Probably it would have been Ho Iu-sam, because he is about my own age and I have had a good deal to do with him. He

went to Tang-be after leaving college, and it was there I first met him. From the start he struck me as a bright, earnest sort of fellow, whose passion for self-improvement was redeemed from priggishness by an unassuming manner and a sense of humour.

Ho is the son of a well-known pastor, and has a brother-in-law in the ministry, so he is well used to the ways of the manse. After he had been at Tang-be for three years he was called to the Southgate Church, Changchow. As moderator of both places, I met him fairly frequently—more so in Changchow than in Tang-be. Ho has always been a keen reader of the newspaper, and has followed the course of the European war with the closest interest. A week rarely passed without our discussing the latest turn of events, and, whatever he may have got from me, I picked up a lot about the China war from him. I was hoping to see him ordained before I came away from China—he is already a licentiate ; but it was not to be. I left hurriedly when the Japanese push to Changsha started. I hope I shall be able to greet him as *Ho Iu-sam Bok-su*, "The Rev. Ho Iu-sam," when I go back.

THESE are some of my Chinese friends. Whatever I have failed to do in China, and I suppose most of us, in any work, are at least as conscious of failure as of success when it comes to summing up—I can rejoice in a number of friendships of East and West that will, I hope, stand the separation of space and the lapse of time.

International Friendship

AT no time in the world's history was international friendship more vitally important. The Biblical phrase "an understanding heart" is most suggestive. The true missionary loves the people among whom he works, and love begets love, which is "the greatest thing in the world." The most tragic thing in the world war was the cultivation of hate. God is love.

In the preceding article, Mr. Balchin refers to people who think of the Chinese as a yellow, slit-eyed race ; but a white face and blue eyes are disliked by the Chinese, and perhaps they are right. Anyhow, we find ladies to-day tanning their faces and imitating Chinese eyebrows. Once, in a friendly conversation with a Chinese friend, I remarked that Chinese did everything the wrong way round. Patiently, kindly and tactfully he said : "*Taifu* (Doctor), you know we are of a much older race than you : is it not just possible that we are right and you are wrong ?" The late Empress Dowager of China, when someone mentioned foot-binding, said : "Foot-binding is less harmful than the squeezing process to which your wasp-waisted ladies submit !"

There is no greater pleasure and nothing more interesting in life than the cultivation of international friendship. As for me, I can never forget that a Chinese once saved my life at the risk of his own.

T. C.

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Kingdoms of the World

THE NEW CHINA

THE contemporary history of China is characterized by three outstanding events ; the overthrow of the Manchu régime in 1911, the Northern Expedition against the warlords in 1926-28, and the late war of resistance against Japan. China's destiny for several decades has been under the control of the Kuomintang, or the Chinese Nationalist Party, which celebrated its fiftieth anniversary in November, 1944.

Founded by Dr. Sun Yat-sen in 1894, the Kuomintang has been China's ruling party since 1928, under the leadership of Generalissimo Chiang Kai-shek. The movement has for its basis the Three Principles of the People advocated by Dr. Sun : the principle of Nationalism, the principle of Democracy and the principle of the People's Livelihood, which he compared with the famous saying of Abraham Lincoln, "of the people, by the people, for the people."

Four slogans were used to express the essentials of the Three Principles of the People : Overthrow the Manchus ; Restore Chinese rule ; Establish a republic, and Equalize land ownership. Dr. Sun divided his revolutionary movement into three periods : (1) military operations ; (2) political tutelage ; (3) constitutional government—which the present Kuomintang, as China's ruling party, is carrying out. The period of military operations came to an end in 1928 and China is to-day in the period of political tutelage. She will begin the period of constitutional government within one year of the conclusion of the war with Japan, when a People's Congress will be convened and the Kuomintang will return the governing powers to the people through Congress.

Efforts have been made during war-time to strengthen the foundation of constitutionalism by adopting the new county system for the realization of local self-government, and by setting up the People's Political Council for soliciting the people's opinion concerning the war and national reconstruction. The New Life Movement and the People's Reconstruction Movement have also been set up as measures for national rebuilding, and a new currency system adopted to strengthen China's financial front.

The unification of all China under the Kuomintang, and the rapid progress achieved, prompted Japan to adopt direct aggressive measures. Fearing that China would become too strong for them to realize their continental policy of domination, in 1931 China's four north-eastern provinces were occupied by the Japanese, following the Mukden outrage, and in 1937 the Japanese started a large-scale invasion.

Dr. Sun died on March 12th, 1924, in Peking, where he made his last effort to persuade the Peking Government to resume the functions of a constitutional organ, and challenged the members of the Kuomintang to strive for the completion of the revolution.

What the position of Protestant Missions will be in the New China it is impossible to say. Conflicting opinions appear to exist regarding this point. While some predict a

wider scope for missionary endeavour in China when peace has been proclaimed, others anticipate that restrictions will be placed on purely evangelical activities.

DISCUSSING the future of the Chinese after the Pacific War, Mr. Hallet Abend, the well-known Far East Correspondent of the *New York Times*, who, by the way, admits that he himself has never belonged to or attended any Church—opines as follows* :—

> " Contrary to present assumptions, the position of foreign missionaries will probably be more difficult in resurgent China than the position of the foreign business or professional man. The Chinese will be inspired by a perfectly justified nationalism and new racial pride of achievement, occasioned by their stubborn and successful resistance against the Japanese. They will be perfectly conscious of the fact that the degree to which they bled Japan's manpower during the four years and seven months of war in their own land before we joined in the struggle will have aided immeasurably in the eventual victory of the United Nations.
>
> " Eventual smashing victory for the United Nations in the Far East, coupled with the surrender of extra-territoriality in China, will probably combine to bring about a drastic curtailment of the great Protestant Christian mission effort in that country and in Japan as well . . . The mere presence of missionaries in a land of newly-awakened nationalism and justifiably proud patriotism will arouse feelings of resistance, particularly since historically in the Chinese mind the missionary has, even though unjustly, been regarded as one of imperialism's outriders.
>
> " At the close of the war, China will urgently need the help and the service of the highest type of missionary—men and women willing to make tremendous sacrifices for a cause to which they are devoted. China's schools and universities will have to be rebuilt ; China's hospitals will have to be made going concerns again ; her need for more and more medical schools and colleges will be acute. She will doubtless gladly accept help along these lines, but it is extremely doubtful if she will welcome, or even tolerate, purely evangelical missions, and secular education will have to be along the lines China decides are best for her own good."

**My Years in China.*

THE New China, inspired by such Christian leaders as she has to-day, shows no sign of adopting the attitude which Mr. Hallet Abend assumes. The further spread of Christianity in China will largely depend upon the efforts of the Chinese themselves. Fortunately, Chinese Christians have little or no sympathy with the numerous divisions which characterize the Protestant Church, and which, to say the least, must have had a confusing and deterrent effect upon the propagation of the Christian faith in China. But as some of the denominational Churches have now been merged into one national Christian body, the (Chinese Church), there is every reason to believe—even though foreign missionaries have to occupy a subsidiary position—that Christianity will thrive as never before in " the Flowery Kingdom."

It is not to be expected that one who admits that " he has never belonged to or attended any Church," can understand the complexities and problems of the missionary enterprise. With a

Christian Church in China, the term "Missions" in the old sense is becoming less and less appropriate. The modern missionary is becoming more and more a colleague of Chinese leaders, and these leaders will see to it that evangelical fervour is maintained. As to the "tolerance of purely evangelical missions," it is proposed to ask Chinese to come and conduct these in this country!

The following is a résumé of the testimony given by Senhor Alves Reis, in Lisbon, sent to us by our correspondent, E. R. Holden.

Christ and The Crook

AFTER twenty years in prison I have been at liberty for forty days.*

My childhood was spent in a well-to-do home where I was given good advice, but in which the Word of God was quite unknown. Never in that home was God's Name mentioned, except perchance in mockery. Without being unduly conceited, I may say I did brilliantly as a student . . . Next I was appointed Inspector of Public Works. Though I never engaged in politics, I was in close touch with leading men in political, financial and economic circles, and I had knowledge of many of the frauds which were perpetrated. . . . I could make nothing of a God who seemed to care naught for sickness, poverty and suffering, who permitted war, crime and death unchecked. Where was that God, proclaimed to be Light and Love? Our Father! One who could permit His children to live as they do. How could such a God, if indeed Almighty, thus abandon men to misery?

I set to work to persecute the Church of God by all means in my power. Being of the opinion that foreign missions were doing anti-patriotic work, I opposed them continually. . . . I even caused arms to be hidden in the premises of the Ambriz Mission, with intent that they should afford evidence of the Mission's being involved in revolutionary activities.

When I was arrested and imprisoned I devoted all my energy to my defence, with intent to cover up my own tracks by unmasking the faults of others. A fellow-prisoner supplied me with a Bible, and I engaged in controversial correspondence with him. In the course of the correspondence I became gradually convinced that there was something mysterious about the Bible . . . It all pointed to Christ . . . A tremendous struggle began. . . . Could the Bible be really the Word of God? Could I call upon Him? I made an experiment in prayer, and God answered me . . . It was in Lent, 1930, at 9 p.m. on the 5th March, that the Sword of the Spirit struck me down . . . I gave up my defence . . . For five hours I addressed the Court, making full public confession. I began to fight in the cause of all my innocent companions who were suffering by my fault . . . Doubts assailed me. What of the Church of Rome? Day by day I carried on my study of the Word of God, and better and better did I appreciate it. Months sped by. One day I received some tracts. I got in touch with the senders. I could not then agree with some of their views. Later I also got into touch with Sr. Eduardo Moreira. I received the magazine *Leituras Cristas*. A day came when light burst upon me. I was not overcome by any human agency, but by the Word of God. . . . In all the years of my tribulation He has never failed me. With all my heart I beg of you to put the Lord Jesus to the test: He never fails, never is at fault, but desires us to invoke Him at all times.

* Sr. A. Reis was the perpetrator of one of the greatest swindles in modern history. We hope soon to publish his whole story.

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¶ *An "umbrella" word which covers a multitude of sins.*

What is Denominationalism?

A. Stuart McNairn

PERHAPS there never was a time when the wounds in the body of Christ were so keenly felt as they are in these days, nor when the possibilities of reunion were being so earnestly explored by the Churches. Already, during the lifetime of the present generation, both in this country and in the United States of America, great Churches, which at one time seemed to be irrevocably alienated, have found a common ground of union, and have closed their ranks in the face of a growingly hostile world.

Nevertheless, Protestantism still presents to that world the tragic spectacle of Churches, great and small, professing the same creeds and clinging to the same great fundamental doctrines, yet unable, or unwilling, to find any common ground whereon they can unite and manifest to a sceptical world that oneness for which Christ besought the Father; that outward unity, the visible expression to the world of their oneness in Christ. For that was the heart of Christ's cry: not for a unity which their union with Him made absolute, and which was beyond their power to mar, but for such a visible, outward manifestation of that unity as would compel the world to believe that He was in them and they in Him.

The shame of this virtual denial of the unity of the Body of Christ is accentuated to an extent of which only God can measure the guilt when we see its havoc in what we call the Mission Field and among the younger Churches. For we have dared to take with us, in our obedience to Christ's command to preach the Gospel to every creature, not only the good seed of the Word of God, but the seeds of our own rivalries and dissensions, and have actually sown these seeds in the virgin soil of primitive hearts and reproduced in the fields of the world the noxious weeds of our own unhappy divisions, alongside the good grain of the Gospel. And all this under the specious name of Denominationalism.

This is an umbrella word which covers a multitude of sins. Could it, perchance, have been foreshadowed by that great tree which grew from the tiny mustard seed of the parable, in which the birds of heaven, clean and unclean, built their nests? For, while great Churches, whose history and record are a glory to the Gospel, come under that all-embracing name, it also shelters many a disreputable group whose smug and self-righteous claim to be the chosen people, and the sole repositories of "truth," is an offence and a reproach to the name of Christ.

Were these denominational divisions mere labels discriminating one group of Christians from another, as the various regiments in an Army, each with its own proud traditions and record of spiritual experience, there might be little cause for distress; but the distinctions go much deeper than that. These "regiments" own no unified command, obey no one Commander-in-Chief, follow no unified strategy: on the con-

trary, they are sometimes found in an un-Christian rivalry one with another instead of in perfect unity against a common foe—in fact, they have little in common with the relationships of an army.

TWO or three of these sects—for such they are—with the arrogance of age, do not even admit the term Denomination, but claim to be the historic Church, and dub all other companies to be but sects or denominations: while one, hoary in age and iniquity, claims to be the one Universal Holy Apostolic Church, and all others not only not Churches at all, but their several members not even Christian, and outside the ark of salvation, which it claims alone to be. To such lengths can human arrogance and ignorance go under this blight of denominationalism.

But even within the Protestant ranks similar tendencies are not lacking, and here lies the deadly menace, not to say sin, of this sectarian spirit. We have the pitiful story from all parts of the world —India, China, Africa, even the Islands of the Pacific—of young Churches seeking to come together on the basis of their common life in Christ as one Christian Church, and being prevented from doing so by the self-assumed authority of some denomination in this country which dares to keep open the wounds they seek to heal, and to refuse recognition of that unity in Christ to which they strive to attain.

And even among the less arrogant of the denominations, where a true desire for union and unity exists—not union by absorption or subjection, but that of equality in a common brotherhood—we find the perpetuation of sectarian divisions. When they come to the ordination of men to the Christian ministry, it is to the ministry of their particular Church or group; and a similarly ordained servant of Christ, set apart to the sacred office by another denomination or group, is not recognized by them, nor given liberty to serve Christ within their particular fold. So it is not a mere question of labels, or distinguishing names, but of a claim to position and privilege not shared by competing groups—the very spirit of schism which Christ feared, and prayed they might be kept from.

Nor is this evil universally deplored. While there is much talk of reunion, and much earnest desire and effort towards its attainment, there is *pari passu* an inconsistent defence of these blemishes in the fair witness of the Church. We are told that denominationalism is to the Church what the fingers are to the hand. No analogy could be more false. The hand is one perfect organism, just as is the heart. The fingers are of the essence of its function and use. To lose a finger, or to unite two, would be to mar and to disable the organ. Could such be said of the disappearance of, or the union of, one or more of the innumerable denominations?

Again, we are told that each denomination has its peculiar contribution to make to the united witness of the Church Universal. And again a moment's dispassionate thought will reveal the hollowness of any such claim. What contribution does Protestantism make to Roman Catholicism? Or the Free Churches' affirmation

make to Episcopacy? What that of the Anabaptist to the Pedobaptist? The existence of these denominations rests, not on their ability or desire to contribute to that from which they broke away, but on the denial of its claims or protest against its alleged errors.

HERE is no such pooling of the fruits of study and research into the mind and will of God as one finds in the scientific world in its search into the mysteries of creation, but—at least in their origins—antagonisms, strife, separation, and, in many cases, consequent persecution, and the ghastly spectacle to a cynical world of the horrors of religious strife, from the fires of Smithfield and the savageries of the Inquisition, to the milder, but no less un-Christian distinction between Church and Chapel, or exclusion from "the Lord's Table" of such as are "not members with us."

Space forbids pursuing the many specious arguments marshalled in defence of these divisions against which Christ prayed, and which Paul denounced in the Church in Corinth: such as, that denominationalism is a sign of life and vigour; that uniformity is a sign of stagnation and death. Suffice it to say that the human body, which is the divinely-chosen image of "the Church, the body of Christ," is a perfect unity, yet knows nothing of uniformity in its various members and parts, any more than it knows anything, save in disease, of that which corresponds to denominationalism in the Church of Christ.

It is one perfect organism, composed of innumerable separate organs and countless systems and cells, yet obeying and controlled to its last ultimate blood corpuscle by one central authority which ensures—again save in disease—the absolute harmony of every part, not only in its contribution to the well-being of the whole, but of the work which that whole is called to perform, as a body, in God's greater plan (Ephesians 4 : 16). There is nothing corresponding to this in the picture the Christian Church presents to the world to-day.

And, if it be urged that all this is agreed, and that the ancient rivalries are largely dying away, and that there is happy co-operation and fellowship between the various denominations, then the question immediately arises: is that very fact not a confession of the evil that underlies such divisions, and should there not be a frank abandonment of them, and a sweeping away of the dividing walls, instead of a mere shaking hands on occasion over their dilapidated remains?

However, this article is not a plea for the reunion of the Churches: that great problem is being studied, and experiments being made, by some of the finest minds in all branches of the Christian Church: and it is a problem that only the Churches themselves can solve. But there is a corresponding problem on the mission field, and the question to which all the foregoing leads up is: can a Mission, or a group of Missions, contribute to the establishment of a Church which is truly undenominational? Can a non- or un-denominational Church exist in a city or a country surrounded by established denominations? Or does the very fact of its existence

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as something other than the sectarian groups around it, constitute it a denomination? And surely the answer is an emphatic No. The fact that such a body would be dubbed by its neighbours another denomination has no bearing on the question. To be dubbed a heretic by one who differs from you does not make you a heretic.

WHAT, then, is a denomination, and how can it be distinguished from that which is not? The answer is surely to be found at its first appearance, and the Apostle's scathing denunciation of its beginnings in Corinth.

Paul knew only one Church—the Church of God; and the only qualification was a geographical one. "The Church of God which is in Corinth"; but it is immediately linked up with "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." So to-day might he write to the Church of God in Peking or Pernambuco, in Zarate or Zanzibar. But, alas! the seeds that were sown in Corinth have borne such fruit to-day that the postal authorities in any of these places would be at a loss to know to which of the many groups claiming that name in addition to their own peculiar designation, the letter should be delivered.

Schism began in the Corinthian Church. "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." But surely there was a nucleus in Corinth that held aloof from these divisions and was content to be numbered with all the saints in every place, though their home was in Corinth? Such a group could in no sense be called a sect or a denomination as the others could who had added party names and rival allegiances to their oneness in Christ. And as these divisions grew, and the barriers that separated them one from another rose higher until adherence to this or that doctrine or interpretation was essential to party membership, and refusal of such shibboleths sufficed to exclude one from membership—there could still remain the original group that had followed none of these innovations and who had no rules of membership other than a common life and membership in the body of Christ.

No denominational label could with justice be affixed to such a group: they were still simply "the Church of God in Corinth with all that in every place . . ."—including those who had retired behind party walls, and probably refused them a place in what had become *their* communion, and no longer the Communion of the Body of Christ. One need not follow the sad history of these schisms: how there came a time when the Apostle himself and a faithful few seemed to stand alone, and he wrote sadly: "All they which are in Asia be turned away from me"; and so on, to the great apostacy and the rising up of lords over God's heritage, claiming dominion over all branches of Christ's Church, and condemning as heretics, to be exterminated here and damned hereafter, all who refused obedience to their tyranny.

And as it was in Corinth where the evil began, so, surely, it is in every place where the Church of Christ has been planted. Irrespective of what party labels and names the various groups of

separatist Christians may adopt: whatever names and divisive order they may impose on the converts in new lands, there is always room for the Church of Christ to exist undifferentiated from its fellow members of the one Body, save in the absence of any sectarian title, order of service, or condition of membership other than that of being a member of Christ, baptized by one Spirit into one Body.

True, sectarian groups will object to any such company calling themselves simply—the Church of God in X. "Are we not also the Church of God?" they will demand. The answer is: "Certainly, but you have added another name which distinguishes and separates you from other members of the one Body. We do not wish to be distinguished or separated; we wish to proclaim to the world, as Christ prayed, that oneness outwardly which exists unbreakably inwardly. We are one in Christ. Why not be one in the world, that the world may believe?"

Such a group can never legitimately be dubbed a denomination, so long, that is, as it remains true to the implications of its name—the Church of God. The moment it begins to make rules and conditions of membership of the local group, the acceptance of certain interpretations of Scripture, or the adherence to certain forms of Church order, before one is allowed to gather in full fellowship with them and sit with them at the Table of the Lord; that moment, the group ceases to be the simple witness to the undivided Body of Christ, and becomes a denomination, a sectarian part of the Church of God in X.

NOR does this ideal imply uniformity of method and practice, or in absence of organization and accepted Church order. As the Church grows, there must be organization, and worship will inevitably, as to its outward expression, fall into familiar and recognized forms; and these will probably vary from land to land. "East is East and West is West": and just as social customs vary widely from people to people, so would indigenous expressions and forms of worship.

The Order might be episcopal—in the New Testament sense—presbyterian, congregational, or other; but these would never be mutually exclusive or antagonistic. The Church of God would be one in all lands, a universal witness to Jesus Christ; and membership of the Body of Christ would constitute membership of, and welcome to, every part of that Body throughout the world, and give to every Christian a place at the common Table of our Lord, and in the Communion of the Saints.

And as with the private member of the Body, so with the ministry. Ordination would be the recognition on the part of the Church of the gifts bestowed by the risen Christ; and such ordination would be to the ministry of the Church, and not to some smaller and differentiated section of the same.

UTOPIAN? Idealistic? Impracticable? Yes, of course it is, to the flesh; just as is every part of the high calling of God in Christ. But not impossible to those who are determined to follow Christ and the apostolic example and tradition. And is there a true-hearted missionary on any of our

great mission fields, other than those who ape the pretensions of Rome, who would not rejoice in the sweeping away of all these denominational walls of separation, and seeing all the believers of these new lands coming together as one Church of God, on the basis alone of their common life in Christ, and brotherhood of all who, in every place call upon the name of Jesus Christ our Lord both theirs and ours?

WHY not set our faces to that goal, and determine, whatever or whoever may hinder, in Christ's name we shall conquer?

¶ *The problem of the Untouchables of India is one which should stir the heart and conscience of the whole world. From them the cry goes up that the powerful aid of the democracies of the world shall be given in redeeming 50,000,000 human beings from the disabilities imposed upon them by their fellow-countrymen.*

An Untouchable Speaks*

R. R. Bhole, B.Sc., L.L.B., Advocate, M.L.A. (Bombay)

INDIA is a vast sub-continent. It is twenty times the area of Great Britain. Its population is 387,000,000, constituting three-quarters of the total population of the British Empire. Every stage of civilization and culture, from the most primitive to the most advanced, exists there. The problem of the relation and co-existence of different religions and castes and languages has to-day become of paramount importance. Excluding Untouchables, Hindus number about 206,000,000. The second largest group is that of the Moslems, constituting nearly 90,000,000, and the third largest group is that of the Scheduled Castes (the Untouchables), totalling about 50,000,000.

The best organized political party in India is the Indian National Congress. The claim of the Congress to represent the people of India is not true. The Kisan Sabha (the organization of peasants in India) always denies the claim of the Congress to represent them. The Moslems repudiate Congress pretensions, and the Untouchables adopt the same attitude.

For centuries the Untouchables have been treated by Caste Hindus as if they were of less account than dogs. They are a suppressed and downtrodden part of humanity. This is their lot, because Hindus and Hinduism give them no opportunity and no hope to rise to manhood.

The Hindu is more alien to a Scheduled Caste than an Englishman. An Englishman is neutral, but the Hindu is partial to his own caste and so hostile to a Scheduled Caste. Under the sanction of their religion, the caste Hindus are not ashamed to practise the worst crimes against the Untouchables.

The Untouchables demand that they should be recognized as distinct and separate from the Hindus and as constituting an important element in the national life of India.

To-day, India is fighting to secure its rightful place amonst the progressive and democratic nations of the world. The Scheduled Castes are resolved that in the free India of the future they shall be partners in the government of their country.

* The following are extracts from a booklet entitled *An Untouchable Speaks*, by R. R. Bhole. Britain Publishing Co.

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World Population. The January number of the Annals of the American Academy of Political and Social Science has an article on this subject. It refers to a publication by the League of Nations of the Princeton Office of Population Research on Europe and U.S.S.R. This deals also with other parts of the world.

The world population is 2,200,000,000, and has roughly quadrupled in the last 300 years. The population of Europe, including European Russia, is 530,000,000. The populations of the Americas and Oceania have increased from 15,000,000 to 270,000,000, and Asia from 300,000,000 to 1,200,000,000. The population of Africa has increased least—possibly from 100,000,000 to 150,000,000 (in 300 years).

One-third of mankind lives in Europe, North America and Oceania, in which areas the rate of increase is decreasing. This is also true of Japan during the last thirty years. The rate in the U.S.S.R. is also declining. The U.S.S.R., with the 1938 frontiers, had 174,000,000; Europe, west of the U.S.S.R., 399,000,000; North America, 141,000,000; Oceania, 10,000,000; and Japan, 73,000,000—a total of about 797,000,000, or thirty-six per cent. of the world total. *Bulletin of World Affairs*, 28th April, 1945.

India's Doctors. There are about 42,000 doctors in India—which is about 1 to every 9,000 people.

Cure for Germany? The *Review of World Affairs* reports that "For convenience some Germans would half-heartedly excuse themselves as not having been very active in the Party—but hardly any seemed ashamed or shocked at the Hitler cult or even at its consequences. There is no cure except the Christian religion. Our informant, who is not a religious man himself, admitted that. A vast mass of the German people have given themselves up to a form—a dreadful form—of Satan worship. Some have done it out of dislike of the old ways; some out of positive conviction; some for mere comfort. The result has been a stunting of the intellect and a withering of the soul. The rest—the worst horrors—followed naturally."

Holland. The report reaches us that the Churches remain full. This is a sign of greater interest. There is no doubt that the Dutch Reformed Church has won a larger place in the heart of the people of the Netherlands than hitherto.

Russia and Rome. Pope Pius XI in an encyclical in March, 1937, said: "Communism is intrinsically evil, and no one who would save Christian civilization would co-operate with it in any undertaking whatsoever." Recent events have forced the usual kind of change of attitude, and, as moral principles never completely obstruct the Vatican and it now seeks diplomatic accord with Russia, the Catholic press tries to square this action with the Pope's declaration, with the usual specious statement that this is being done in the interests of world peace, as well

as the religious freedom and spiritual welfare of its followers. Russia, knowing this, is unalterably opposed to the Roman Catholic Church in all its moves.

Portugal. J. Maria de Soure, writing in *The Protestant*, March, 1945, says: "The Portuguese people, although Roman Catholic, remain faithful to the ideals of democracy, to the supremacy and independence of civil power, to secularism, and rebels against Salazar's ill-disguised theocracy. It is symptomatic that students are deserting Catholic seminaries. Future political trends are heralding themselves by a growing agitation, by repeated strikes, and by the recent formation of a National Council of Anti-Fascist Unity, whose programme promises democracy and true religious freedom. Salazar's army is breaking up into factions which are bound to come to open conflict. And conflict can only result in the downfall of Salazar, along with his Corporative State and his authoritarian theocracy."

Angola. There is no doubt that the Portuguese Government is putting many hindrances in the way of Protestant missionaries returning to their field of work in this Portuguese possession of West Africa.

Occupied China. The Rev. A. M. Chirgwin, writing of news he has had from Hankow, said of one church where the Chinese pastor stayed on, in spite of Japanese occupation: "They carry on services as usual but they are 'not as free as they ought to be.' To me that sounds a bit sinister. The Younger Churches are evidently producing men of devotion and courage. I don't think I am exaggerating when I say that one of the great chapters in the history of the Christian Church is probably being written behind the closed doors of the Far East."

The British Empire. The Colonial Empire, or "the Colonies" represent less than one-fifth (only 17 per cent.) of the total area, and about one-eighth (12 per cent.) of the total population of the British Empire overseas. Of the remaining parts of the Empire overseas, Canada, Australia, New Zealand and South Africa have already attained full nationhood, equivalent to that of Britain and the U.S.A.; India has the opportunity of attaining this status. Other territories, which are in a special category, are Newfoundland, Southern Rhodesia and Burma. There is also the condominium of the Anglo-Egyptian Sudan.

The British Colonial Empire includes 55 different dependencies of every size, climate and state of development; 15 are in Africa, 5 in the Mediterranean, 18 in the Far East and Indian Ocean, 12 in the Western Hemisphere, and 5 in the Pacific. These dependencies cover 2,215,000 square miles and have about 63,000,000 inhabitants. About one-fifth (20 per cent.) of the total area is administered by the British under Mandate from the League of Nations. The remainder consists of Colonies, Protectorates and Protected States.

Of all the Colonial territories,

Nigeria has the largest population, with over 20 million people. Other territories with large populations are Ceylon with nearly 6 million people, Malaya 5 million, Tanganyika 5 million.

Several nations have responsibilities for the good government of other peoples comparable to Britain's responsibility for the Colonial Empire. The principal ones are :—

	*Population.**	*Area (sq. m.)*
Netherlands...	69,719,000	793,280
France ...	63,000,000	3,848,440
Britain (the Colonies) ...	63,000,000	2,215,000
U.S.A. ...	18,878,000	711,500
Belgium ...	14,156,000	941,860
Portugal ...	9,930,000	807,900

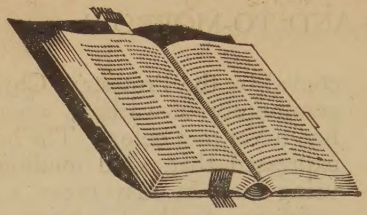
* Latest estimate 1939.

So far, Britain is the only Power which has already given full independence to parts of its Empire as they become able to manage their own affairs. This is the history of Britain's relations with Canada, Australia, New Zealand, and South Africa, as also with Egypt and Iraq.

Portugal. A report has come from Lisbon that Alves Reis, whose life-story has been told in this journal (he perpetrated one of the greatest swindles in recent history) has been released from prison. His story is such an interesting one that we hope to publish it, again in shortened form, for the benefit of our many readers who probably do not know it. It will be remembered that he became a pronounced Protestant Christian while in prison. He has been welcomed by the Protestant Christian community of Lisbon, whom he had never met before. The hope is expressed that, God guiding and using him, he may prove a great assistance to the Christian cause, especially in these critical days when the forces of evil seek to promote misunderstanding and division by so many means. The report of an address given by him appears on p. 307.

Latin America. "Seventy-five per cent. of the people of many South American countries are illiterate ; one-half are suffering from serious infectious and deficiency diseases ; two-thirds suffer semi-feudal working conditions ; the overwhelming majority of the agricultural population is landless ; twenty-five to fifty per cent. of births are illegitimate." *Latin America and the Future World*, by G. Soule, D. Efron and N. T. Ness.

No Religion Needed ! After making an appeal to munition workers in their factory canteen, an evangelist invited questions. A man stood and said bluntly : "We don't need religion. We have everything we want. We have plenty of money. The firm provides recreation. Food is put before us and we don't even have to clear away or wash up the crockery. What need have we of religion ?" The evangelist found his reply in the poster prominently displayed in the canteen : "Twelve hundred knives and forks have been stolen from this canteen during the past month. In future, those using the canteen must bring their own cutlery." *Flame*, July-August, '45.



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Printed in Great Britain by the Marshall Press Ltd., Milford Lane, Strand, W.C.2, and published by Marshall, Morgan & Scott, Ltd., 7, Milford Lane, Strand, London, W.C.2, for the Survey Application Trust and the World Evangelization Trust, Ltd., Mildmay Centre, London, N.1, and the World Dominion Press, 156, Fifth Avenue, New York.
Entered as second class matter, December 6, 1929 ,at the Post Office of New York, N.Y., under the Act of March 3, 1879 (Section 397, P.L. and R.)

"He shall speak peace unto the nations; and His dominion shall be from sea to sea."—Zechariah 9:10

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A Journal with a Five-Point Policy

WORLD SURVEY. To study and assess the religious situation throughout the world.

EVANGELISM. To create and stimulate interest in evangelism; to support evangelistic efforts, and as far as possible, to meet strategic opportunities which survey reveals.

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INDIGENOUS PRINCIPLES. To follow up evangelism in non-Christian lands by encouraging the formation of Indigenous Churches.

CO-OPERATION. To urge the necessity of co-operation in the vast task of world evangelization.

* * *

In pursuance of this policy, the Journal will contain articles and information of vital interest, touching every phase of life

* * *

Three supreme loyalties are accepted and advocated:

(1) To the Lord Jesus Christ and the centrality of His Cross.
(2) To the Bible as the final authority in Faith and Practice.
(3) To the Lord's command to World-Wide Witness.

Writers in This Issue

The Rev. F. K. Balchin, B.D., has recently arrived in this country from China where he worked in Fukien with the London Missionary Society.

Stanley G. Browne, F.R.C.S., M.R.C.P., M.B., B.S., D.T.M., A.K.C., is in charge of the Baptist Missionary Society Hospital, Yakusu, Stanleyville, Belgian Congo.

The Rev. E. W. Burt is now in this country after a long period of service as a missionary in China.

The Hon. Lady Stafford Cripps, as President of the British United Aid to China, has been the means of evoking much practical interest in, and help to, our great Ally China.

Miss Constance Fairhall, S.R.N., has worked as a medical missionary in New Guinea with the London Missionary Society since 1932.

Mr. O. M. Green is the Far Eastern correspondent of the *Observer*. For twenty years he edited the *North China Daily News*, and was Shanghai correspondent of *The Times*. Since retiring to England, he joined the staff of Reuter's as their expert on Far Eastern affairs. He has written widely on the Far East and has done a great deal of broadcasting on the Far East for the Oxford Extension.

Dr. Frank A. Laubach is Special Counsellor and Representative of the Committee on World Literacy and Christian Literature, Foreign Missions Conference of North America.

The Rev. A. Stuart McNairn is well known as a writer and speaker on Latin America. He is the General Secretary of the Evangelical Union of South America and a Consultant Editor of *World Dominion*.

The Rev. William Purves is a missionary of the Worldwide Evangelization Crusade, working among the Gourou in the French Ivory Coast, West Africa.

Mr. John D. Rockefeller, Jr., is one of the world's greatest philanthropists, and has made a very great contribution to the welfare of mankind.

The Rt. Rev. the Lord Bishop of Rochester was the Chairman of the Commission on Evangelism, appointed by the Archbishops of Canterbury and York. He is a Consultant Editor of *World Dominion*.

The Rev. John R. Temple, D.D., is the well-known Secretary of the British and Foreign Bible Society.

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Re-entered as second-class matter May 4, 1940, at the Post Office at New York, N.Y., under the Act of March 3, 1879.